

THE CHRISTIAN CENTURY

FREEDOM

We are not free: Freedom doth not consist
In musing with our faces toward the Past.
While petty cares and crawling interests twist
Their spider threads about us, which at last
Grow strong as iron chains to cramp and bind
In formal narrowness heart, soul, and mind.
Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no code;
She chooses men for her august abodes,
Building them fair and fronting to the dawn.

—JAMES RUSSELL LOWELL

CHICAGO

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are solicited and should reach us not later than
Monday of the week of publication.

THE CHICAGO CHURCHES.

The cornerstone of the new church at
Harvey was laid last Saturday afternoon at
3 o'clock. This new house will be one of
the best in that suburb. S. G. Buckner is
the pastor.

T. L. Read, pastor of the church in South
Chicago, left on Monday, in company with
Mrs. Read, for a visit at his old home in
Lawrenceville, Ill. Mrs. W. C. Kenner will
speak at South Chicago next Sunday in the
absence of the pastor.

There have been six additions at Douglas
Park, where F. C. Aldinger is minister,
since the meeting held by Evangelists Mar-
shall and Beyer.

F. J. Longdon, Jr., filled the pulpit last
Sunday at Englewood in the absence of the
pastor, C. G. Kindred. Mrs. E. W. Darst
of Berkeley, Cal. who is taking a course of
study at the University of Chicago, will
speak next Sunday morning on "A Phase
of Mission Work in the United States." In
the evening her subject will be "Did God
Send the Earthquake?"

George A. Campbell, pastor of the Austin
church, will leave next week, with his fam-
ily, for Manitoba for the month of August.
He has just closed a successful series of
six Sunday evening lectures on the general
theme of "Great Books." The lectures were:
(1) "The Cloister and the Hearth"; (2)
"When It Was Dark"; (3) "Les Misera-
bles"; (4) "Robert Falconer"; (5) "The Rail-
yard Novelists"; (6) "Mark Rutherford."
The Austin church contemplates the pay-
ment next fall of the balance of the in-
debtedness on its property.

The Hyde Park church recently adopted
the following resolutions:

"First, that those members of the Hyde
Park Church of Disciples of Christ shall be
considered active members who attend the
services or contribute to its work, or both.

"Second, that persons removing from the
vicinity of the church be advised to take
their church letters; and that when letters
are granted, a letter also be sent to the
church in the community to which they re-
move advising the church of their residence
there.

"Third, that hereafter no letters be grant-
ed by this church after one year from the
date of the removal of members or from the
cessation of their active membership; mem-
bers to be given notice of this resolution at
the time of their removal.

"Fourth, that those members who remove
from this vicinity be continued as non-
resident members, provided they give reality
to this relationship by regular contributions
to the work of the church."

Dr. and Mrs. Willett left Chicago last
Friday for California, to be gone until Oct. 1.
Dr. Willett will lecture in Santa Cruz, Long
Beach, Santa Clara and other places. He
will also be in Oregon and Washington.

The first week of the meeting at the West
End Church in which City Evangelist Sum-
ner T. Martin is assisting the pastor, E. A.
Henry, resulted in eight additions to the
church, five by confession. Audiences have
been excellent. The meeting will continue
several weeks. There is an opportunity
here for the assistance and encouragement
of this new congregation by our other
churches of the city.

ABOUT THE YEAR BOOK.

Work for the Year Book for 1907 is now
under way. Preachers are requested to send
the corresponding secretaries of the states in
which they are working their full names,
correct addresses, together with the names
and location of the churches to which they
minister. Please do not send this informa-

tion to the office of the American Christian
Missionary Society, unless you have no cor-
responding secretary in your state. We look
to the corresponding secretaries for this
accurate information. Preachers will please
take due notice hereof and govern them-
selves accordingly.

Geo. B. Ranshaw, Field Sec'y,
Wm. J. Wright, Cor. Sec'y,
American Christian Missionary Society.

We've all got to go to school, I expect,
and we don't all get the same lesson to
learn, but the one we do get is our'n,
'tain't nobody else's, and if it's real hard,
why, it shows the teacher thinks we're
capable.—Rose Terry Cooke.

Luster comes by action.

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Fall Quarter opens Sept. 25

ADDRESS THE PRESIDENT



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The Christian Century

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CHICAGO, JULY 26, 1906.

No. 30.

EVENTS OF THE WEEK

General Baron Kodama died at Tokio, Japan, July 23. General Kodama was educated at Rutgers College and has been called the "genius of the Japanese army."

He was Field Marshal Oyama's chief of staff during the Russo-Japanese war and later was appointed governor of Formosa. After the retirement of Field Marshal Oyama, General Kodama was made chief of the general staff of the Japanese army. His wife, Sutematsu Yamakana, was educated at Vassar.

Treaty of Peace Signed. A treaty of peace between Guatemala, Salvador and Honduras was signed July 20 on board the United States cruiser Marblehead, on the high seas, off the Guatemalan coast. There was a strenuous discussion and some difficulty in reaching mutually acceptable conditions. The Mexican minister, Senor Gamboa, was active in assisting in bringing about an agreement. The peace commissioners adopted resolutions thanking the Presidents of the United States and Mexico for their intervention.

German Douieites Revolt. At a meeting July 20 of the members of the Christian church communion founded by John Alexander Dowie on his visit to Berlin, it was decided unanimously to throw off allegiance to the prophet and to form a distinct mission, with the title of the Free Evangelical Church of Believing Christians.

Fate of Stoessel. The commission appointed to investigate the surrender of Port Arthur has finished its labor and recommends: That Lieutenant General Stoessel, the former commander of the Russian forces at Port Arthur, be dismissed from the army and shot. That Lieutenant General Fock, who commanded the Fourth East Siberian Division at Port Arthur, be dismissed from the army and undergo a year's hard labor. That General Reiss, chief of staff of General Stoessel, be dismissed and banished. That Admiral Alexieff, former viceroy in the far east; Lieutenant General Smirnof, commander of the Port Arthur fortress, and General Varnander be reprimanded.

The surrender of Port Arthur, for which General Stoessel has been condemned to be shot, was made Jan. 1, 1905, when no reasonable hope remained that the fortress could withstand the assaults of Gen. Nogai's legions. Stoessel found himself hemmed in on all sides by both land and water, for the gun fire of the Japanese from 203 Meter Hill, which they had captured on the preceding November 30, had practically sunk all the Russian war vessels in the harbor. It was said at the time that Stoessel should have continued the defense. Through the capitulation thousands of veteran

Japanese troops were released, who speedily marched northward and figured materially a few months later in the capture of Mukden and the crushing defeat of Kouropatkin. Stoessel's enemies maintained that had he held Port Arthur a few months longer, Oyama might have been beaten in the great battle of the war.

Lady Curzon Passes Away. Lady Curzon of Kedleston, wife of the former viceroy of India, died suddenly at 5:40 p. m., July 18. It was not until noon that Lady Curzon's condition gave cause

for anxiety. Then she grew worse and two specialists were called in. They remained in attendance until the end. It was announced at the Curzon residence that the final cause of Lady Curzon's death was heart failure, but that she had been suffering from complications which were the sequel of her terrible illness of two years ago. She never recovered from that period of suffering, which came while she was living in Walmar Castle, in Kent, and the recent hot weather brought on a pronounced attack of general debility. Lady Curzon was the daughter of the late Levi Z. Leiter of Chicago. She was a young woman of remarkable brilliancy and personal charm. After a series of social triumphs at home and abroad she married the under-secretary, who later became Lord Curzon, viceroy of India. And much of his success in that high office was to be attributed to the tact and popularity of Lady Curzon. So well did she meet all the responsibilities of her station that on her death the people of three continents mourned her loss and gave expression to the deepest sympathy for her husband, who was ever most devoted to his brilliant wife.

Death of Russell Sage. Russell Sage died at 4 o'clock last Sunday at his summer home in Lawrence, L. I. Enfeebled for the last few years by the infirmities of old age, he

passed away after a rapid final decline of several weeks. He was preparing with great pleasure for the celebration of his ninetenth birthday on August 4, an event which was made memorable each year by the visits of the old residents of Lawrence and other intimate friends, to whom the aged financier was always known as "Uncle Russell." Mr. Sage had been in feeble health for three or four years, and during that time suffered long sieges of illness, which at times threatened to prove fatal. He began his career as a money-maker in a country store at the age of 19. At 25 he was worth \$75,000. He became one of the foremost citizens of Troy, N. Y., and was twice elected to congress from that city. On his departure from Washington in 1856 he transferred his activities to New York and entered upon his career as a money lender in Wall street. He always loaned money

at high interest and came to have a reputation for avariciously seizing and holding dollars and still more dollars. He lived quietly without social ambitions, seeking only to make and save even the pennies. Although he gave scarcely anything for charitable purposes, it is a matter of rumor that most of the one hundred million dollars which he possessed will go for charitable enterprises.

End of the Douma. The changing order in Russia which seems to bring new crises in the affairs of the government with almost every week was marked by an epoch-making reactionary measure when the douma was dissolved by the czar on July 21. The event was not unexpected by students of the conditions in Russian territory. Experienced observers saw the ship of state headed for the reefs on which it was bound to be wrecked. As long ago as May 21 the correspondent of a London newspaper sent a dispatch to his paper saying: "In the eyes of the court party the parliament is already dead, the only question remaining to be solved being how and when to arrange a decent burial. My belief is that the crown will dissolve the parliament, promulgate a narrow electoral law and order new elections which will result in the return of his own partisans."

After its dissolution parliament hastened to Viborg in Finland and met there with 186 members in attendance. Under the spur of a threat to hasten its death with the bayonet, with the troops already massing around its refuge, the Hotel Belvidere, the assembled members of the douma, with frantic haste, adopted and signed an address to the people which is thoroughly revolutionary in its nature. This done, a perpetual executive committee headed by Prince Paul Dolgoroukoff, vice-president of the abolished douma, was elected to carry on the work of liberation. The manifesto recites the fact that the members of parliament were instructed to fight for country and freedom, and that in obedience to these instructions the douma demanded the removal of irresponsible ministers who were opposing freedom.

It strikes at the government in its most vulnerable point by declaring the administration defeated the efforts of parliament to settle the agrarian question. It gives the attempt to bring out a law respecting the distribution of land as the cause of dissolution.

The Japanese government has decided to purchase six railways by December 1, paying for them \$125,000,000 in 5 per cent bonds, redeemable in five years.—Burning of the entire plant is the only remedy for the filthy condition of a slaughter-house at Wellington, Kan., according to Dr. J. S. Crumline of the state health board, who has investigated the place.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

SHOULD HE LEAVE THE DISCIPLES?

We have received from one of our ministers a letter stating some of the difficulties which he has encountered for two or three years past, and raising the question of his future plans. He states that he has made every effort to prepare himself for the ministry by collegiate and special studies, that he believes profoundly in the program of the Disciples and the possibilities before them, and that he intends to make the ministry his life work. But, on the other hand, he has been confronted in his church by the harassing attitude of certain people, some of whom are of his own congregation, and others the pastors of neighboring Christian churches, who have persistently misrepresented his views regarding the Bible and the Gospel as being unsound, heretical and dangerous. He feels that his usefulness is largely impaired by these attacks and that if the conditions which he has found prevailing in two pastorates are representative of the Disciples in general, he prefers to go elsewhere and labor with Christian people among whom his work will not be hedged about with suspicion and counteracting efforts.

We have referred to this letter because it represents a certain type of mind which we judge from communications received from time to time has not a few representatives in our ministry. It is not unnatural that this should be the case. Ministers do not always find satisfactory conditions in the churches for which they preach. Two or three over-zealous and opinionated people can ruin the usefulness of a minister, if they devote themselves to the task. There are those in some of our churches who feel that they are set for the utterances of the truth, and that any departure of the minister from the familiar shibboleths to which they have been accustomed in earlier times calls for censure, and they persist in such tactics as result in his departure. In many of our churches there has been diffused, by the influence of uninformed men and journals partaking of the partisan and sectarian spirit, a distrust in regard to any type of preaching which voices the valid results of scholarship or broadens the view of the Gospel beyond a trinity of elementary principles. Such a situation is undoubtedly discouraging to a minister's ambition to do the very best work for his church and the cause of Christ. It is not surprising that there come to some of these brethren feelings akin to conviction that they would be more useful in other surroundings, even though they can find nowhere else so simple and satisfactory a platform of Christian work.

It is to such that we have somewhat to say regarding their discouragements and the duty they owe to themselves and the cause in the circumstances. It should be remembered by any man in this position that he is by no means the only one who has had to face the question of a changing order in the religious world. It is the common problem. Hundreds of ministers are perfectly aware that their congregations must be lifted from the lower to the higher, from legalism to freedom, from form to substance,

from twilight to day, from the advocacy of a denominational program to the full gospel of Jesus Christ. If these brethren who are thus troubled over their personal experience with conservative and reactionary forces in their churches could understand how many of our ministers are fighting the same battle, they would take heart and see that the battle is not theirs, but God's.

It must also be remembered that if the Disciples are facing the question of reconstruction, of adjustment to the present truth in biblical teaching and in Christian work, no less is this true of any other group of Christian people who are actually alive. There are some churches which have no difficulties because they are practically dead. But those communions which are actually alive to the work of Christ in the world to-day have to meet constantly the problem of adjustment in their own membership. Perhaps our friend would be surprised if he could understand that those very ministers who have left the Disciples with the purpose of finding a larger freedom and more congenial surroundings elsewhere have in not a few instances confessed afterwards their failure to find the conditions they sought, and their regret at the change made. Even those denominations which have the reputation of being most open-minded and constructive in their work have the same difficulties to face, the conflict between bondage and liberty, literalism and open-mindedness, penuriousness and liberality, parochialism and an interest in the world-wide mission of the Gospel. One needs only to watch the journalism of these bodies to see how the two tendencies conflict. It is to be remembered also that no man is able to wield the same influence and power in a new environment. A change brings a certain lessening of influence. Whatever value such a man had among his former brethren is lost, and it takes him years to secure an equal effectiveness in new circles. To this must be added the fact which observation and experience have enforced, that very rarely is it possible to find such warmth of brotherhood, such appreciation of merit, such high regard for devotion as is to be found among the Disciples of Christ.

One more consideration may be urged. Just insofar as a man has interpreted the full gospel of Christ, not only in his speech, but in his life, does he become indispensable to the church. We have not a single man to lose who has the qualities of devotion to truth and the passion to realize the purpose of Christ for his generation. Those brethren who are dissatisfied with the present conditions in which they are placed must change those conditions for the better. No minister will ever lift his people to new levels of Christian culture and service who is satisfied with present attainments, either his own or others. It is the reaction against the commonplace, self-satisfied and immature which brings vigor and growth.

At the same time, it must be insisted that not every man who wishes to grow and lead his people to better things is wise in his methods of work. He may develop a caustic, censorious and half-contemptuous attitude toward those who

see things with different eyes, and who are yet devoted heart and soul to the truth as they interpret it. No work in life calls for greater tact and humility than that of the man who would be a true servant of Jesus Christ in bringing his people to new outlooks of vision and new opportunities for service. A man's success depends upon the confidence which he is able to inspire in his people. He whose heart is right with God, whose master passion is to work for Christ, whose sole desire is to know the truth and by the truth be made free, can lead his people whithersoever he will. What they wish to know is not his particular views on Biblical criticism, theology or science, but his loyalty to the Master, whose he is and whom he seeks to serve. We hope our brother and all who are of his present mind will think long and earnestly before they divorce themselves from those opportunities for effective service which the ministry among the Disciples of Christ presents.

H. L. W.

MEN OF NOTE.

Professor Harnack of the University of Berlin resigned his chair last year to accept the librarianship of the Royal Library. It has been understood for some years that he preferred to be relieved of at least a portion of his university work to obtain more time for research. It has now been settled that he is to have an assistant in the person of Professor Karl Hall, and is to be excused from two of his university courses. There is a rumor to the effect that Dr. Harnack may be appointed minister of education, as he is in high favor with the emperor. It would be a great misfortune if Professor Harnack were wholly withdrawn from the special studies in which he is so great a master.

Mr. A. J. Balfour, the late prime minister of England, in a recent address at the City Temple, London, touched upon the subject of Christian unity in the following words:

"Has there ever been a time when the united efforts of the churches were more needed? We are passing through a great revolution, of which the end is not yet seen. It is due to the insight and the culture of these who lead in the various churches that that revolution is a peaceable revolution, and that Christendom has absorbed all the results of science, of criticism, of investigation, in every field of thought. The task must be carried out so that there shall be no loss to the spiritual efficiency of the churches, so that the difficulties of individual believers may be smoothed away, and that all may feel that the knowledge of God's world never can be inconsistent with the knowledge of God's word. That task is one which falls not upon this church or that church, but upon the leaders in every church, and I believe the leaders in every church feel the great responsibility thrown upon them, and are proving themselves not unequal to the height of that great task."

Pastor Thomas Spurgeon of the Metropolitan Tabernacle, London, who was to have preached for the Tremont Temple Baptist church, Boston, during the summer vacation, was compelled at the last moment to abandon the trip on account of serious illness.

Rev. Alexander Connell, pastor of Regent Square Presbyterian church, London, has accepted a call to succeed Dr. John Watson (Ian MacLaren) as minister of the Sefton Park church, Liverpool.

Unity quotes the following paragraph from an address by Professor Graham Taylor:

"Those who have not studied it at close hand can have no idea of ward politics. In a ward of 68,000 people a few years ago, the ward 'Boss' went into a saloon and put \$5, \$10 or \$20 on the counter with a 'Remember me on election day,' and that was the only canvass made. Twelve years ago in the ward the non-partisan voters' league was organized in the cellar of what was then Chicago Commons. A ward boss held the balance of power. He said: 'I have 400 men working for me; don't you suppose they'll vote as I say?' Two years ago that man came and applied for membership in our non-partisan league! We had beaten him for ten years. Alderman Deyer, our candidate, was elected by 1,800 majority. In the last election, on account of the \$1,000 license ordinance, the saloons were against Deyer. There is one saloon in this ward for every 25 voters, but their total vote in this election averaged 2½ votes for each saloon. The way to lift up God in a community is to lift men up. I would lose my faith in God, the Father Almighty, if I had no hope for his family."

That is the way Taylor and the Chicago Commons are solving the city problem in one ward at least.

FRAUD ADVERTISEMENTS.

We have received many communications during the past two or three years referring to the character of the advertising in some of our religious journals. Apropos of our recent statement regarding the efforts to keep the columns of the Christian Century free from objectionable advertising matter, we call attention to one of the reasons for this in the caustic criticism which has appeared in a number of papers devoted to the publishing business and also in several medical journals. The following is a sample of many that might be printed:

May 28, 1906.

To the Editor: For several years I have been taking the ———, a religious weekly published by the ——— Publishing Co. of Cincinnati. "Patent medicine" advertisements are scattered profusely throughout both the advertising pages and the reading matter. I have written several letters to the editor, but he has not replied to any of them.

Inasmuch as a direct appeal to the publishers had no effect, and has not even received the courtesy of a reply, and believing that it is not only dishonest but un-Christian for any editor of a religious periodical to allow advertisements which are plainly fakes to appear week after week in his paper, I would like to ask every physician in the United States who has any influence with those reading the ——— to make such representations as may seem fit and proper. I believe that in this way we can in time cause the editor of the ——— to take a little different view of his obligations to his readers.

E. C. Duncan.

(From the Journal of the American Medical Association. June 9, 1906.)

Our only motive for calling attention to this matter is to point out the fact that it costs an editor something to refuse questionable and illegitimate advertisements. Whether he allows such matter to appear in the columns of his paper is simply a question as to whether his duty to the public or his own commercial interests are of greater importance to him.

THE VISITOR.

It is an encouragement to one who looks with high expectations to the future labors of the Disciples of Christ to meet the men who are now at work in the institutions of higher education east and west. The sentiment grows among the graduates of our colleges that there is demanded of them some ampler preparation for the work of the ministry than our own schools can furnish. In some instances this feeling is the result

of advice and suggestion given by the men in the schools themselves. In others it grows in spite of contrary advice. But that it grows, no one is likely to doubt who visits the universities of highest grade and becomes acquainted with the Disciples there at work.

It is, of course, natural that the largest company of this sort should be found at the University of Chicago. The proximity of this institution to the center of our brotherhood, its ample equipment for educational work, the organization of our men in the Disciples' Divinity House, which combines the advantages of the University Divinity school with the privileges of special studies in the history and purposes of the Disciples, and in addition the opportunities presented in and near Chicago not only for missionary work, but as well for remunerative service for our own churches, combine to draw every year an increasing company of students from the senior classes of our colleges to continue their work in graduate studies.

It is not surprising, therefore, to find at the University of Chicago a group of twenty or more men throughout the year with a number of additional residents and workers during the summer quarter. During the past season there have been for part or all the time the following men in residence in the divinity work: A. W. Fortune, Guy Hoover, W. F. Rothemburger, J. H. McCartney, F. O. Norton, E. E. Faris, H. B. Robeson, Frank U. Otsuka, F. C. Aldinger, A. Ben Kori, Guy E. Killie, Herbert A. Carpenter, L. P. Schooling, W. H. Trainum, Royal L. Handley, E. A. Henry, O. F. Jordan, Geo. B. Stewart and W. D. Ward. In addition to these, many of whom are remaining for the summer, the following men have come into residence for the summer quarter: R. H. Newton, C. R. Hudson, A. D. Veatch, Walter Stairs and Richard Gentry. The number who expect to be here for the second half of the summer is still greater.

At Yale there has always been a group of from two to ten, according to circumstances. During the past year, there have been eight in residence in the Divinity school. Their names were given in a recent letter from Bro. Golightly published in the Christian Century.

The group at Harvard for the past season has included J. T. McKissick, J. A. Serena, J. M. Horne, J. S. Kenyon and W. C. Morro.

At Union Theological Seminary the following men have worked during the past year: R. W. Gentry, J. L. Garvin, J. C. Todd, Alfred J. Wilson, Chas. Forster and Phil. A. Parsons.

At the University of New York, Herbert Martin, who recently took his Ph. D. degree has been at work, while at Columbia University are Miner Lee Bates and J. P. Lichtenberger.

Dr. Morro took his degree at Harvard this year and goes to Kentucky University.

It is evident that the company of Disciples at work in the different universities is destined to increase every year. The institutions themselves are becoming aroused to the value of their presence and are making such efforts as will promote this plan.

The Disciples' Divinity House of the University of Chicago has from the first been the center of our work at that institution. At Yale and Harvard there are Disciple clubs which receive such courtesies from the faculties as circumstances suggest. It is not too much to hope that

definite foundations of the Divinity House character may be provided at these institutions to which it is highly desirable that many of our men should go. The group of university men, no matter where they are at work, constitutes a brotherhood within the membership of our larger brotherhood. This group has no other purpose for itself and for others than to promote a true scholarship and to encourage as many as possible of the graduates of our colleges to take advantage of the ample and easily accessible opportunities of university work which offer themselves as direct aids to the strengthening of the churches and the increasing effectiveness of our ministry.

FACTS AND IDEALS.

"What is a 'fact'?" More and more clearly we are coming to see that "facts" are to be found only in experience. The scientist analyzes this desk before me into atoms, molecules, physical forces. But the thing which is immediately real for me is the desk, not the atoms and molecules. I believe that these latter exist, but I believe it only because I have confidence in the sanity of scientists. So far as any convincing evidence is concerned, I simply make a place for this plausible hypothesis of molecules and atoms beyond my own circle of thought, exactly as the chemist makes room for the plausible hypothesis of God beyond the circle of his thought. For me the desk is to be described and explained—not in terms of its atoms and molecules but in terms of its service in realizing some ideal of mine. I want something to hold my manuscript in a convenient position, and the desk performs that function. In fact, its reality as a desk, as distinguished from a piece of wood, consists not at all in its structure from the point of view of the natural scientist but in its value and efficiency in realizing an ideal.

If now we honestly consider the world in which we live we shall, I think, especially if we have been immersed in the vocabulary of physical science, be surprised to see how small a place in actual experience the "facts" of natural science fill in comparison with the "facts" of our purposes and ideals. It is, indeed, a "fact" that your home is made of certain physical substances combined according to chemical and mechanical laws. It is a "fact" that your wife and children are beings existing according to certain biological laws. But these "facts" are utterly trivial in comparison with the ideal which your home serves to realize, or in comparison with the richness of spiritual life which the presence of wife and children make possible. The "facts" which make up a large portion of our experience are our fears and hopes, our dreams of attainment and our struggles to realize these dreams, the love of friend and the hatred of foe, the mysterious call of duty, the paradoxical joy of self-sacrifice for one whom we love, and the imperative quest for meaning in life. The world of atoms and molecules seems like the shadowy realm of academic philosophizing in comparison with the vivid reality of these elements of our active life. Without in the least depreciating the immense importance of natural science, I venture nevertheless to say that it is possible—nay probable—that some faithful pastor who believes that the first chapters of Genesis are literally true, and who thereby is cast out into outer darkness by your evolutionary biologist be-

(Continued on page 666.)

The Disciples of Christ at the Close of a Century

III. The Ministry

H. L. Willett

The character of a religious communion is determined by its ministry. While it is true as the prophet affirmed in the maxim, "Like people, like priest," that the religious teachers of a generation are strongly impressed by the people to whom they minister and are always in danger of adjusting their message to the popular demands, yet it is even more true that the popular interpretation of that same proverb, "Like priest, like people," holds good. It is difficult for a congregation to rise much above the level of the preaching to which it is accustomed. On the other hand, it is almost equally impossible for it to resist the elevating influence of a strong and wholesome ministry.

Preaching as a formal calling was almost an afterthought among the Disciples. The early reformers were preachers every one; like the first Christians, they "went abroad preaching the Word." They all felt themselves to be witnesses of the truth they had received. The congregation consisted of those who found it possible or advantageous to gather together for conference, study of the Word and prayer. It was always a satisfaction to have present some man of experience and ability as a speaker, but this was never thought to be essential to worship. As in the apostolic days, they felt that the spirit had been poured out upon the whole church. Sons and daughters prophesied, young men saw visions and old men dreamed dreams. In such a period there was little need of a regular ministry. Indeed, so strong was the protest of the reformers against the distinction between the clergy and the laity that a minister was looked upon with a certain amount of suspicion as likely to arrogate to himself the dignities and authority of the clergy, from which they felt they had been happily emancipated.

Gradually, however, the need of ministerial work was felt. The churches required teaching, exhortation and evangelism. In response to this demand there grew up a body of ministers. At first neither scholastic education or ordination were deemed necessary as qualifications for this work. Some of the early ministers had had collegiate or even university training, but this was not the rule. Some of them had been ordained, but this was not counted of importance. To have been trained in the school of the Word was deemed of greater importance than the instructions of men. To have received the spirit of God was a higher dignity than the imposition of hands. Notable results were accomplished by this informal and self-prepared ministry. The message was simple, insistent; a protest against the evils of the time, and the proclamation of the simple message presented by the apostles.

Soon, however, Mr. Campbell saw that there was need of more men in the ministry of the churches, and that these men needed ampler preparation for their work. With this in mind, he founded the Buffalo Academy, which later developed into Bethany College. His purpose in organizing this school was to turn the

attention of young men to the ministry and to train them for its tasks. The early years of the school, however, saw this ideal only slightly realized. It was composed for the most part of immature youths, and only gradually were those enlisted who had the capacity and the experience for ministerial work. But from this foundation there grew both the demand for a trained ministry and the effort to realize it. The long list of institutions, living and dead, of which Bethany was the mother witnesses to the fact that at least a certain proportion of the brotherhood of the Disciples has always been deeply interested in the training of men for the ministry.

It was inevitable, however, that with this informal ideal regarding the ministry, there would be required neither education nor ordination to enable it to fulfill its functions. There has always remained in the church a certain indifference to these two qualifications for the ministry. While it is true that there is a growing demand for a fully prepared ministry, and in less measure for one that has received the sanction of ordination at the hands of some representative and responsible brethren, neither of these have ever been deemed essential to a minister's vocation. In this fact there has been both advantage and danger. It has left the pathway to the ministry open to many men who under more rigid conditions would have been deprived of the liberty of prophesying. There is no doubt that those churches like the Methodists, Baptists and Disciples which have invited the ministrations of men comparatively unprepared for this work have had the advantage of a more widely distributed preaching force and that they have now and then discovered a rare spirit in this untutored ministry which otherwise might have been lost to religious work. On the other hand, those denominations like the Episcopal, Presbyterian and Congregational, in which the educational requirements for ministerial standing have been high, have had the advantage of a prepared and trained ministry, which has been more effective in arresting public attention and enforcing its teachings. At the present time the Disciples enjoy all the advantages and suffer all the limitations of the former method, while at the same time there is steady progress made toward the realization of a better order of things which shall not debar from preaching any who show the right character and ability, but which shall tend to elevate the ministry in its own estimation and that of the religious world.

It needs to be said with emphasis that the success of our ministry has been phenomenal. In spite of all limitations our ministry has been one of singular forcefulness, alertness, consecration, evangelistic fervor and success. That it has never made much of an impression upon the community by its scholarship is not to be wondered at, but accepted as one of the facts attributable to the youth and

environment of so vigorous and resourceful a body. Perhaps it has made up something of the lack of educational advantages in its zeal and warmth of affection for the cause of Christ and for the brotherhood.

Roughly speaking the ministry among the Disciples may be divided into the following groups: There are, first, ministers who devote only a part of their time to preaching, not because they prefer to do anything else, but because the poverty of the churches for which they labor compels partial support in other activities. It would perhaps surprise the brotherhood to know how many of our ministers are preaching for pittance, and eking out the remainder of their living by farming, merchandising, or soliciting in some form. Many of these men are heroic and self-sacrificing servants of Christ. They do not count themselves men of great ability, and they have not had great advantages of training, but they do the best they can, and their work is often blest with admirable results. We may well be grateful for the labors of these and other men who are compelled to give their time to several different fields of preaching, or to divide preaching with some other calling, but who still feel the glory of the work of Christ and have no wish to abandon the sacred task.

Another class there is whose ministry falls in country churches or small congregations in towns and cities or in mission churches. These men do a work which does not attract much attention. They do not write articles for the religious journals, and perhaps rarely report the results of their labors, but they are a consecrated and faithful company. The people who make up their congregations depend upon them for leadership and counsel. They keep the fire burning in the breasts of those who otherwise would grow cold, and they awaken the consciences of the indifferent and skeptical. The man who performs faithfully the work in a small field is not less to be counted a successful minister than he who has many times the number of members in his church and whose name is far more widely known. Of some of the apostles one never hears after the day of Pentecost, yet it is not supposed that their work was ineffective because they received less notice than Peter, Paul and John.

There is again a large body of strong ministers who in the larger towns and cities preach for the churches which are the bone and sinew of our work. This group includes a wide variety of talent, disposition and training, but it is that body of preachers whose influence is widely felt and whose work is counted upon for results. In looking over this body of men one can say with pride that no nobler group of ministers is to be found on earth. Their work speaks for itself in the places where they live. Many of them are active in the promotion of things far beyond the circle of their own church work. While in interdenominational matters they are not as prominently known as the representa-

tives of the older communions, still many of them represent admirably the spirit and purpose of the Disciples when called upon for this wider public service.

Perhaps our ministry might be divided somewhat differently if viewed from the standpoint of ministerial preparation. There are those who have had no special training for the ministry, either because they did not feel that it was necessary or they were not able to secure it. Of these some are open-minded and appreciative of all the truth which the church has best and most trained men. Many of this class, however, and especially those who have little appreciation of the value of study, exhibit a pathetic unawareness regarding the facts of biblical study and of Christian history. It is not to be wondered at that many of the churches suffer in their own spiritual experience gained from the intellectual work of its through the ministry of such men. It is "like priest, like people."

There is another group of men among us who have had a college education and perhaps have even supplemented it by a Bible course or some partial ministerial preparation, but who have made little effort since their college days to keep alive their intellectual life. That they have had success in their ministry is due less to their actual preparation for it than to the elements of aggressiveness and zeal which have characterized their ministry. These men read few if any books, form their opinions at the behest of newspaper oracles, and frequently lag far behind the churches themselves in information regarding questions of the time, and in general intelligence. It is a significant fact that not a few of our congregations are ministered to by men who do not at all compare in education or average information with the business men and teachers, not to say the intelligent women, of their congregations. These men are those whose ministry is marked by frequent changes or by a decline of appreciation of vital truths, and is likely to become a repetition of stereotyped utterances without power or uplift. The minister's responsibility to the need of the time does not depend merely upon his intellectual preparation. He can overcome the defects of any inadequacy of such training, if he is courageous enough to undertake with diligence and energy the task of later self-preparation, but there is no doubt that he is handicapped in ways which he can scarcely realize until the time for such preparation is past.

Dr. Forsyth, one of the best known preachers and teachers in England, said recently:

"No man is competent to be a teacher of the New Testament, or to handle for the people, as a minister should, the greatest matters of faith and mind, on the basis of an ordinary degree without theological training. I do not care what cases you quote. It is unjust to the Gospel to send out men to pick up theology out of casual reading and personal religion; for a young man may issue from college loaded with honors and with no gospel at all—nothing beyond raw Christian piety. He has then to experiment with a church in acquiring convictions which should have been his message. He is apt to announce as discoveries things long left as debris in the route of discovery, and to parade as new what due knowledge of the past would have shown to be not only old but superannuated. It is not respectful to the churches. It slackens their tone and their testimony. And in no other profession would it be tolerated."

The third group of men are those who, though not professing to be technical scholars, have still availed themselves of the amplest educational advantages

possible. They have been satisfied with nothing less than the best which they are able to secure. This meant for the past generation a full college course, with such biblical studies as were offered, and then the resolute purpose to keep abreast of the religious thought of the times by reading of the best books and the acquaintance of the most representative men of the age. In the present generation it consists of such ample collegiate training as serves as a basis for those theological and philosophical studies which are the expected equipment of every minister of the gospel. Even then the preacher knows that every year there is fresh work to do. The three or four best volumes are to be read and re-read. A minister's library is an excellent index of his own adjustment to his generation. The man who has done the best he could to make himself a true and informed herald of the gospel, who has been willing to pay the price of getting a personal message adjusted to the needs of his people and the age in which he lives, that man is the true preacher of the gospel. It is a great satisfaction that this company of ministers among the Disciples is large and increasing. It includes many men who have done only modest college work, but who know the value and the limitations of the work they have done, and are making good its defects. It includes also a large company of young men who have not spared time or expense in fitting themselves to do the best work of which they are capable, and that the churches are appreciating this fact is proved by the increasing insistence upon those qualities which only the prepared man exhibits.

It does not even need statement that the first of all requisites in the ministry is the Christlike spirit, the inner life of faith and trust. No man can speak for God who has not spoken with God. No educational equipment can compensate for the lack of spiritual urgency. No man can convict others of sin who has not passed through the humbling and yet exalted experience of forgiveness. The company of consecrated, believing and Christlike ministers among the Disciples of Christ is very large, and where other dispositions and tempers invade the ministry and bring reproach not so much through irregularities of life, which bring their own quick and merited rebuke, as through faults of temper and self-conceit, there is the inevitable retribution visited by the intelligent and open-minded brotherhood which will in the last issue tolerate in its ministry only men of humility and power.

The great needs of our ministry at the present time are more men, larger preparation for the work of the preacher and a fuller recognition of the honor and dignity of the sacred calling, such as attention to the service of ordination would bring. On the first point there is no need of discussion. We have 6,000 preachers for 11,000 churches. Never, was there a more open field or a more urgent cry. In every church there should be careful consideration of the young men of the congregation to see if there are not some who should be encouraged to enter the ministry. The need of education has already been emphasized. The need of greater attention to the service of ordination it is believed would solve some of the difficulties connected with a purely democratic and too largely irresponsible ministry. An ordination service presupposes some adequate and re-

sponsible acquaintance with the candidate on the part of the brethren who officiate. A man is less likely to enter the ministry lightly or for a brief season if he faces the solemn responsibilities which the service of ordination suggests. More than this, a man who has taken the vows of the ministry, which are certainly as solemn and binding as those of the marriage service, will not so lightly cast them aside for commercial pursuits, whether legitimate or otherwise, if he has first given himself in a public service of commitment to the tasks of the ministry before many witnesses.

The true minister of Jesus Christ must know God personally, must know his people and must know what the apostle calls "the present truth," the message for the hour. These three qualifications, the spiritual, the social and the intellectual, point to the realization of a full and satisfying ministry by every man who feels himself in some partial and yet actual manner sufficient for these things.

The Bookman for July is as always full of good things. Its illustrated Chronology and Comment provides portraits of Winston Churchill, Miss Kate St. Maur, John Luther Long, William Allen White and Charles Steadman Hank among the recent writers of note. Rembrandt and His Etchings is the title of an illustrated article by Mary Caroline Crawford; George Barr Baker writes of American Political Workers Abroad, dealing especially in this number with the diplomatic service. Edward Everett Hale, Jr., urges the abolition of academic degrees. The books of the month and the trade reports of books are always admirable indices of public interest.

"We sometimes wonder," writes Dr. Haddon, "at the superior sanctity of some men's lives, and yet the grand, simple secret of their sanctity is the fact that their lives are willed with the sense of God, and spent in conscious fellowship with Him. And that is your privilege and mine. As a matter of real personal experience we also may be able to say, 'Thou art with me.' 'I am continually with Thee.' Into all the duties and difficulties and evils of life we may take with us the thoughts of God's nearness, and thus shall all life's relationships and interests and activities be thereby hallowed."

Norman H. Robertson, the pastor of the church at Colfax, Ill., has conducted a class through Willett's "Life and Teachings of Jesus," and is preparing to take up a course in the Old Testament. The Sunday school at Colfax has doubled in numbers twice over in the last year and all departments of the church work are prospering.

Edgar D. Jones of Cleveland has accepted a call to the First Church of Bloomington, Ill., and expects to begin work in his new field early in August. The First and Second Churches of Bloomington unite in a meeting with Brooks Brothers as evangelists in September, the services to be held in the First Church, which is now undergoing extensive repairs.

To live lives of ease is to quench the brightness of the stars in our crown.—Ram's Horn.

Some Social Ethics

By A. W. Taylor

It is a curious fact that the morals of the many in associated action never rise more than half way to those of the individuals composing that many. Nations contend for a few acres of ground at the cost of thousands of lives and steep it in blood for the sake of "honor" when they would compel every man they sacrifice to arbitrate a land dispute with his neighbor and hang the one who would take another's life for the sake of "honor." Great corporations extort profits from the public by means no single director would use in his individual dealing with his neighbor, and men otherwise quite honest will lie about their property to the assessor.

Men will do by plan what they would not do by force. The Scriptures put usury in the category of robbery and Paul catalogues extortion with fornication and drunkenness. The ruthless club is laid aside for the defter arts of merciless cunning. "If the law does not forbid there is no wrong done," they say, as if the law of the land were the guide to the moral conscience of men and all-sufficient as an ethical code for business. The "thou shalt not" of the law of the land is to curb and punish criminal tendencies.

The savage and the animal take whatever they desire wherever and however they can get it. The brute world knows no social right and there is no conscience beyond power to do. The passion of self rules supremely. What it costs another of their kind is unreckoned with. All life is precarious before this brute law of "might makes right." To this order belong all who get by force whether of superior physical or mental strength or by the peculiar force of circumstances men often find themselves in which gives them the "upper hand." It is the unsocial which belongs to the anarchical period of the savage.

Men, like bees, are born with the instinct of accumulation. It is one of the passions. Without it there would be little individuality and less progress. Man's internal economy is so arranged that unless he gets certain things pain lashes him to action, while on the other hand, pleasure lures him to the getting of them. Food and comfort are the elementary necessities and out of them develop all comforts and the luxuries, and the instinct of accumulation easily becomes degenerate, no longer serving to supply necessity and comfort, but ministers to miserliness, folly, pride, luxuriousness and all manner of evil.

The prophets spoke often and with such vehemence in regard to getting at another's expense that an echo of their word's causes something of a pulpit sensation in these days. Micah was a country preacher who denounced the trust mongers and monopolists of Jerusalem. Amos scathingly denounced not only luxury, but the ways of getting that provided it. Isaiah denounced those who made their possessions earn fabulous returns and suborned manhood to earning capacity. Jesus spoke on riches without reserve and in terms difficult of interpretation to a commercial age. His strong words lead us to see that he found in them the most dire source of temptation open to the race. No age so much needs to accept the insight he possessed with such unflinching scruple as a commercial age. He would save us from the wreck-

age of our own passion-driven desires for wealth. His words are danger signals to a time like this.

The Kingdom of God is the rule of right. Jesus meant it to be a contemporaneous social order ruled by his own ethical code. It is more than this also, but it is not less. It is a republic of the socially moral in the midst of the world of affairs. Every law of that Kingdom makes it wrong to get a dollar without giving a dollar's worth in return. That is Christ's law for practical commerce and industry. It bars monopoly-profits, bare-subsistence-wages, wild-cat speculation, watered stock, vested interests,



Alva W. Taylor.

dealing in options, special privilege, adulteration and all business that gets what it can rather than gives what it ought.

There is no apothecary's scale to balance each transaction, neither any diviner's rod to indicate the true equity where common sense or uncommon honesty cannot be sure. Every man must make a conscientious endeavor and by so doing he will be able to at least approximate honest justice. When employer and employe consider themselves fellow workmen, wages will be adjusted on the theory that to each belongs the part he contributes to the value of the article produced, and neither will accept for profit what is the sweat of the other's brow. The portion a man contributes to the value of the article produced is the basis of a better theory than the theory that a wage is whatever one can get in competition with a fellow worker or may be able to demand by the force of material power and that a profit is whatever one can make by pounding down wages on the one hand and by either defeating a competitor on the other or uniting with him in a "trust" for the sake of compelling great profits and defeating all economic law.

Christians must consider all property a trust for humanity and undertake great enterprise for humanity's sake. When Christ is taken seriously into commercial and industrial consideration men will make religion a thing of humanity instead of dogma and fling the golden

calf of our mammon worship, ground into dust, into the waters of oblivion and live by the one sole rule of peace and universal prosperity, the Golden Rule, rather than by the rule of gold.

Eureka, Ill.

BOOK REVIEWS.

Ancient Records, by James Henry Breasted, Ph. D. University of Chicago Press. 1906. Four Volumes. \$15.00.

Some time since mention was made in the *Christian Century* of Prof. Breasted's recently published "History of Egypt" (Scribner), a monumental work combining accurate scholarship with a fascinating interest in presentation. In the reading of that work one comes constantly upon references to "The Ancient Records of Egypt," a series of documents which had not yet appeared, but which serves as the basis for Prof. Breasted's historical conclusions. These ancient records are now published by the University of Chicago Press. Three of the four volumes have appeared and it is not too much to say that all future work in Egyptian annals will rest in large measure upon the materials which they contain. Prof. Breasted's plan has been to present a translation as correct as can be made of every inscription, both public and private, which bears in any important manner upon the history of Egypt.

Volume I opens with a critical consideration of the documentary sources of Egyptian history. Then after a section on the Egyptian chronology, the inscriptions relating to the earlier dynasties from the first to the seventeenth are presented. In each case there is the name of the king to whose reign the inscription relates, then the place in which the material was found, its present location, and the literature in which it has received critical attention. The translation then follows. Of course the topics of the inscriptions are very numerous. They relate not only to the life of the king, but to incidents of his reign, such as important expeditions, the dedication of obelisks, marriages in the royal family, royal addresses, and similar matters.

In Volume II there are presented the records of the great eighteenth dynasty, including the reigns of Queen Hatshepsut and Thutmose III. In Volume III, the nineteenth dynasty has its records. The campaigns of Seti I and Rameses II depicted on the walls of the temple at Karnak and elsewhere are among the most familiar and interesting of all Egyptian records.

Volume VI, which is yet to appear, includes the remainder of the dynasties from the twentieth to the twenty-sixth.

Prof. Breasted has placed every student not only of Egyptian but of Oriental history under obligations by his careful work in connection with these records. The enormous task of securing not only from previously published literature but from the monuments themselves the inscriptions which are here presented, would be a life work for most men. These four volumes and the previously published history already mentioned constitute an authoritative library upon the history of Egypt.

The church at Alliance, O., has called to its pastorate Fred Nichols of Ravenna.

Among the New Books

Hebrew Life and Thought. By Louise Seymour Houghton. University of Chicago Press. 1906. Pp. 373. \$1.50, net.

Mrs. Houghton has rendered admirable service to teachers who wish to use the Bible in the instruction of children in her previous volume, "Telling Bible Stories." The present book is a series of interpretative studies in the literature of Israel. Among its titles are "The Day Book of the Most High," a chapter devoted to general consideration of the Old Testament, "Folk Lore in the Old Testament," in which the parables, fables, old traditions and mythology are reviewed, "The Old Testament Heroes and Heroism," "Love Stories of Israel," "The Hebrew Utopia," and "The Law and Modern Society." The volume is not only sufficiently interesting to hold the attention throughout, but it is full of suggestion for the interpretation of the Old Testament, which the children of any grade will welcome.

The Church and the Barbarians. By Rev. William Holden Hutton, B. D. Macmillan Company. New York. 1906. Pp. 202. \$1.00.

This is the third volume of the series called the Church Universal, edited by Mr. Hutton and published in London by the Rivingtons. The first volume deals with the church of the apostles, the

second with the church of the fathers, and subsequent volumes have for their themes, the church and the empire, the age of schism, the reformation, the age of reformation, and the church of modern days.

The period covered by the present volume is from A. D. 461 to 1003, and the subjects treated are the empire and the eastern church, the church in Italy, Christianity in Gaul, learning and monasticism, sacraments and liturgies, etc. It is written from the standpoint of the Church of England, emphasizing strongly the continuity of the ministries and ordinances, but the information is such as any student of church history will welcome.

The Story of the Masterpieces. By Charles M. Stuart, D. D. Jennings and Graham, Cincinnati. Eaton and Mains: New York. Pp. 148. \$1.00.

Prof. Stuart of Garrett Biblical Institute has given us a very helpful story of eleven great masterpieces of art.

The illustration and story of each picture is given, with a history of its author, why it was painted and what it represents. It will be an education to anyone to read and study such books, and helps one very much in the appreciation of the pictures if he is fortunate enough to see the originals.

The Intellectual Miss Lamb. By Florence Morse Kingsley. Pp. 100. 75 cents.

Miss Kingsley has written a number of books dealing with modern life, with a vein of optimistic philosophy. The character and story of the present book grew out of a visit to Wellesley College, and the perusal of a book on physiological psychology with also the remembrance of a bewitchingly pretty "grind" who was a fellow student of the author's at Wellesley. Miss Kingsley's admirer has no such intellectual qualities as she possesses and the course of his love is far from smooth. But "the bewitching bundle of contrarities" and Billy are reconciled at last through the agency of two-year-old William.

Lady Betty Across the Water. By C. N. & A. M. Williamson, McClure, Phillips & Co. New York. Pp. 306. \$1.50.

Of all the interesting books read this summer this has been the most charming, bright and wholesome throughout. It is an account of the visit of a young lady of the English nobility who visits America and her impressions of our country and people, and her unspoiled, helpful life in our whirl of society, as well as her love for a man she supposes is poor. It is very refreshing. The book has a number of beautiful colored illustrations by Orson Lowell.

Lady Baltimore. By Owen Wister. The Macmillan Co. New York. Pp. 406. \$1.50.

Every one who enjoys stories of southern life will want to read Lady Baltimore. You would naturally think "Lady Baltimore" was a lady, would you not? But it is—a cake! and around the cake and the girl who sells it hovers the best part of the love story.

Many interesting subjects are discussed most sanely and brilliantly, such as the idle rich, the trusts, the negro question and the estrangement of the North and South. But the charm of the book lies in its portrayal of real culture and high ideals. It reminds one of "Cranford." Such a book ought to help the North and

South to a better understanding of each other.

A Diplomatic Adventure. By Dr. S. Weir Mitchell. The Century Co. New York. Pp. 166. \$1.50.

The book is the record of the adventure of the second secretary of our legation in France in 1862.

It came about by an accident, the gentlemen offering to take a lady home in his cab during a sudden rainstorm. The tragedy following the incident hovers around many amusing incidents, and the book is refreshing and exciting, fully worth the time consumed in reading it.

Students and the Modern Missionary Crusade. Student Volunteer Movement, New York. 1906. Pp. 656.

This volume contains the addresses delivered before the Fifth International Convention of the Student Volunteer Movement for Foreign Missions, held at Nashville, February 28 to March 4, 1906. It is a compendium of missionary information and inspiration up to date. Among the topics considered were The Supreme Business of the Church, The Ownership and Lordship of Jesus Christ, The Attitude of Universities, Colleges and Theological Schools, Christianity and Non-Christian Religions, Missions and Their Wider Relationship, Opportunities in the Unevangelized World, Calls to Personal Service, and a review of present conditions in different lands where missionary work is undertaken. A number of interesting conferences were held, one of theological professors, another of college and university professors, a third of missionary and Bible training school teachers, a fourth of teachers, and a fifth of pastors, which are reported in this admirable work. One who wishes to know the work of foreign missions will find in this volume a compact presentation of its best and latest deliverances.

Religions of Mission Fields as Viewed by Protestant Missionaries. By E. H. Richards, J. H. De Forest, C. A. R. Janvier, J. N. Cushing, A. D. Gring, H. C. Du Bose, D. Z. Sheffield, L. Meyer, S. M. Zwemer, G. B. Winton. New York: Student Volunteer Movement, 1905. 12mo, 300 pp., cloth, 50 cents; paper, 35 cents.

The study of missions is one of the signs of the times. It is no longer merely religious propaganda; it has become a theme of genuine and growingly universal interest. A larger understanding brings a truer appreciation of other peoples and religions. This book contributes generously to this end. It is sympathetic and fair to the faiths it studies and each essay is written by a man of lifelong experience in dealing as a missionary with the religion he writes about, and is sympathetic to all that is best in it. The true missionary does not destroy, but fulfills. The viewpoint of these men is especially helpful to the student of missions because they close the study of each topic with an application of the missionary problem of teaching the people under consideration the higher truths of Christianity. Most of the essays are charmingly written, one or two of them exceptionally so, and the least of them is very readable. The topical arrangement makes reference easy and adds greatly to the convenience of the book.

Alva W. Taylor.

BACK TO PULPIT.

What Food Did for a Clergyman.

A minister of Elizabethtown tells how Grape-Nuts food brought him back to his pulpit: "Some 5 years ago I had an attack of what seemed to be La Grippe which left me in a complete state of collapse and I suffered for some time with nervous prostration. My appetite failed, I lost flesh till I was a mere skeleton, life was a burden to me, I lost interest in everything and almost in everybody save my precious wife.

"Then on the recommendation of some friends I began to use Grape-Nuts food. At that time I was a miserable skeleton, without appetite and hardly able to walk across the room; had ugly dreams at night, no disposition to entertain or be entertained and began to shun society.

"I finally gave up the regular ministry, indeed I could not collect my thoughts on any subject, and became almost a hermit. After I had been using the Grape-Nuts food for a short time I discovered that I was taking on new life and my appetite began to improve; I began to sleep better and my weight increased steadily; I had lost some 50 pounds but under the new food regime I have regained almost my former weight and have greatly improved in every way.

"I feel that I owe much to Grape-Nuts and can truly recommend the food to all who require a powerful rebuilding agent delicious to taste and always welcome." Name given by Postum Co., Battle Creek, Mich. A truly natural road to regain health or hold it. Is by the use of a dish of Grape-Nuts and cream morning and night. Or have the food made into some of the many delicious dishes given in the little recipe book found in pkgs.

Ten days' trial of Grape-Nuts helps many. "There's a reason."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

Harry Foster Burns, pastor of the Central church of Peoria, is spending his vacation at the University of Chicago.

The church at Palo Alta, Cal., has been reopened after undergoing repairs of injury suffered in the earthquake. The building was badly damaged, but repairs were made possible with the assistance of a loan from the C. W. B. M.

H. Newton Miller will begin his sixth year with the Newark, Ohio, church at a substantial increase in salary.

The church at Zeandale, Kan., manifests new life and enterprise by recently papering, painting and carpeting its building.

The next annual convention of the Christian Missionary Society of Maryland, Delaware and the District of Columbia will convene with the church at Vienna, Va., October 1-4. First meeting will be held Monday evening and the last Thursday evening.

W. M. Stuckey began his work six months ago as the first resident pastor at Lebo, Kan. There were then 24 members of the congregation; now there are 73. He will begin a meeting at Galesburg, Kan., August 6, and may be secured for a meeting in October.

Secretary F. M. Rains is attending our conventions in Idaho, Oregon and California. He is visiting some churches on the coast also. Portland, Ore., definitely decided to become a Living Link in the Foreign Society this year. Seattle, Wash., expects to take the same step next March. Mr. Rains is hoping for five or six new Living Link churches on the coast. The churches have received him most cordially and he is enthusiastic over the outlook for all our work in the churches in that region.

On a letter-head of a pastor in Chicago there appears under the general caption, "Organizations and Institutions with which our church co-operates," a list of the denominational enterprises, which are thus kept in mind by that congregation, and in addition the following list of general enterprises, which the church believes are worthy not simply of indefinite remembrance, but of direct and specific aid: The Illinois Anti-Saloon League, Hyde Park Protective Association, Jackson Park Sanitarium (for babies), Beulah Home (for girls), Chicago Bureau of Charities (Woodlawn District), Woodlawn Improvement Club. This is a suggestion for our own churches. The importance of the matter lies not in printing these items on a minister's letterhead, but rather in keeping them definitely before the mind of a congregation as local interests in which the church ought to be concerned and which at the same time would make it possible to cultivate the spirit of brotherhood with all the other churches of the vicinity whose devotion to the welfare of the community should be equally prominent with merely denominational work.

H. Goodacre, Pine Village, Ind., announces the publication of "Acts of the Apostles" with certain passages emphasized, at \$4.00 per hundred. It is highly recommended by T. J. Legg and others.

The General Conference for Christian Workers, which will convene at Northfield, Mass., from August 3 to 19, has

taken a practical and undoubtedly far-reaching position on the prevailing question of pastoral evangelism. The managers of this conference are planning to have a sub-conference from August 6 to 11, to be held in connection with the regular August meetings, at which the difficult problems of evangelists will be taken up by men who have proved themselves successful as pastor evangelists.

One of the elders at Mechanicsburg, Ill., where L. A. Chapman has labored for the past two years, reports that Bro. Chapman is leaving the work there much stronger financially and better equipped in every way for aggressive work, than it has been at any previous time in his knowledge of the church.

The church at St. Thomas, Ont., where James Egbert is pastor, has adopted plans for a new church edifice to cost \$12,000. Building work will begin at once. The ground floor will be 50x80 feet, and will comprise auditorium and schoolrooms in rear, there being galleries in each. The auditorium will seat 400, and the whole church 700. The seating will be circular pews, and the whole fittings will be up-to-date in every particular.

F. M. Cummings, pastor at Sedan, Kan., has been spending his vacation in Canton, O., visiting his daughter, Mrs. E. E. Pounds, and preaching some for churches near Canton. There were additions at New Alexander and Brinkhaven when he visited those churches.

I. N. McCash, the superintendent of the Iowa Anti-Saloon League, was a caller last week in the office of the Christian Century.

H. F. MacLane, of Hiram, O., can be secured for meetings after September 1. He will be glad to consider calls for union meetings.

The Central Church in Columbus, O., is building a new stone church with Spanish tile roof. The church will be 116x84 feet, seating from 1,000 to 1,200. The cost will be somewhat more than \$50,000. W. S. Priest, the pastor, is pushing the work vigorously.

Miss Pauline Wambaugh, gospel singer, is assisting J. P. Lichtenberger and Pastor Stephen Davis in a meeting in Tazewell, Va.

The Sunday schools at Canton, O., and Anderson, Ind., will enter into another friendly contest in the fall.

M. B. Wood of Pennsylvania will minister to the churches at Mantua, Mantua Station and Shalersville, O., and take some work at Hiram the coming year.

The churches of Clay county, Ind., will hold their first annual county meeting at Brazil on Sunday, July 29. J. O. Rose, L. E. Sellers, L. V. Barbre, S. V. Gloler, W. L. Nicoson and others will make addresses. The pastor at Brazil, E. L. Day, and the church give a most cordial invitation to other congregations to join in the meeting.

Miner Lee Bates will preach his first sermon in his new pastorate at the First Church, New York city, on August 19. J. L. Garvin is preaching for the church meanwhile. In "Forward," the local church bulletin, he proposes a new enterprise for our churches in Greater New York, saying: "We are a feeble people in this great city. We are scattered all over the town. There is no

place for us to centralize our forces for practical purposes. We need an office in the heart of the shopping district, near the Presbyterian building. Why? There are a score of reasons. 1. Visitors by the hundreds come and go every year. They would hail with delight this opportunity to register their names, receive their mail, meet friends, etc. It would make them feel at home among their religious brethren and repay us many fold. 2. Families move here by the hundreds. They should look up a church, but the fact is they don't. They form friendships outside the church circles. They go with their friends and are lost. Now, this office could easily keep these people in touch and locate them with a church. Preachers, when a member is coming here, need but to write one postal—to this office—and what now is lost for lack of systematic care would be saved and helped. 3. The man in charge could be our Missionary Secretary and bring the churches of the east into closer fellowship as well as increase the offerings. 4. We need official representation, when such affairs as the entertainment of the Chinese minister by missionary boards takes place. Brethren, we need such an office in this city, and at once. It would pay in men and money."

DIDN'T BELIEVE

That Coffee Was the Real Trouble.

Some people flounder around and take everything that's recommended but finally find that coffee is the real cause of their troubles. An Oregon man says:

"For 25 years I was troubled with my stomach. I was a steady coffee drinker but didn't suspect that as the cause. I took almost anything which someone else had been cured with but to no good. I was very bad last summer and could not work at times.

"On Dec. 2, 1902, I was taken so bad the doctor said I could not live over 24 hours at the most and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed.

"The pain and sickness fell away from me and I began to get well day by day so I stuck to it until now I am well and strong again. Can eat heartily, with no headache, heart trouble or the awful sickness of the old coffee days. I drink all I wish of Postum without any harm and enjoy it immensely.

"This seems like a strong story but I would refer you to the First Nat'l Bank. The Trust Banking Company, or any merchant of Grant's Pass, Ore., in regard to my standing, and I will send a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying "Coffee don't hurt me." A ten days' trial of Postum in its place will tell the truth and many times save life. "There's a reason."

Look for the little book, "The Road to Wellville," in pkgs.

The First Church Building Erected Since the Earthquake

What a bulwark of strength we have in our Church Extension Fund. With one stroke the Board at Kansas City was able to do as much as had been done by a special effort among our churches for the relief of San Francisco's homeless. After the earthquake and fire, Alameda, just across the bay from San Francisco, became one of the refugee cities. Many of our own brethren were cared for by the Alameda church. The people were ready to hear the gospel. Men and women changed from ribald gaiety to serious mindedness and began to look God squarely in the face.

Our good pastor, Bro. Macfarlane, was equal to the emergency. His mission building was crowded and men and women filled the yard and listened at the windows of the little building seating only 150.

Our churches and preachers around the bay saw the situation and the reconstruction committee at once recommended Alameda as the point at which

avenue, which you will remember as a very picturesque structure. We will have a wood finish inside entirely, all trusses, bolts, etc., showing. Will have an auditorium 50x70 and a Sunday school room 50x50, same size with basement under the latter and can throw the two together to make an auditorium for eight hundred.

Have baptized about twenty-five since the earthquake, and hope to reach fifty more before the new building is finished.

Thanking you in God's name on behalf of the church, I am your brother,

P. C. Macfarlane.

Berkeley, Cal., June 12, 1906.

Dear Brother Muckley:

Your heroic grant of \$5,000 to the Alameda Church at this juncture makes your California brethren doubly indebted to you. The old building is simply swamped with people. Alameda has an opportunity which comes once in a millennium. We pray the brethren to rally to Church Extension now as never, as the greatest era of evangelism and church building in the history of our brotherhood is just before us in the new San Francisco.

Hiram Van Kirk.

June 22, 1906.

Dear Bro. Muckley:

I have received yours of the 8th inst., and I thank you for it. With all of the brotherhood of San Francisco and vicinity I am



Christian Church, Alameda, Cal.

to begin the work of rebuilding our work around the stricken city. Perfect unity characterized all their work and after repeated urging our board granted a loan of \$5,000, and the news was telegraphed to Bro. Macfarlane. His thrilling reply is printed below, with a letter of appreciation from Frank Ford, pastor of the First Church of San Francisco. You can see what a work the Board of Church Extension can set in motion.

At the May meeting of the board it was determined to answer the San Francisco appeals first. We believed the brotherhood would justify us in this and while we do not know where the \$5,000 is to come from we believe it will come. Read these letters and act in the strength of honest conviction and know what a source of power the Extension Fund can be made.

Alameda, Calif., June 7, 1906.

My Dear Bro. Muckley:

Your telegram of June 7th bringing the glad news that your board had granted Alameda five thousand dollars caused great excitement in the Alameda church. The telephone wires were kept hot all the evening. Things are doing. Our people are stimulated beyond their highest expectations, and believe three thousand can be raised on the ground, which will give us an eight thousand dollar building. I am at work among personal friends too, and you need not be surprised to hear that we dedicate a ten thousand dollar building. The architect has the plans partly worked out. It will be in mission style, shingled to the ground, giving the bungalow effect so popular now. It will be the handsomest church in Alameda in external appearance, with one exception, that being the Episcopal Church on Santa Clara

deeply grateful to your board for the action they have taken in regard to Alameda. I saw, last night at a conference meeting of the Board of City Evangelization, the plans of the new Alameda Church and I really think them the designs of the most beautiful church building I have ever seen. Our Alameda work is one of our best works in the San Francisco neighborhood and I am sure that results will more than justify our Extension Board in the action they have taken.

Macfarlane is doing a large constructive work in Alameda and with this help it means that we are to have a church in Alameda that will be an honor to our whole brotherhood. Macfarlane is an organizer and a keen financier and I am sure that when the church is dedicated it will be with no indebtedness above the amount of your loan. Since the earthquake I have been, with the most hearty approval of our whole brotherhood here, in the active relief work in San Francisco and now have charge of one of the seven sections of the city, so that I am really very busy.

We have had a hard blow as regards our work in San Francisco and vicinity, but every one is in the most hopeful spirits and we are already planning better and greater things than we have ever even attempted. First Church has already secured a lot in the best residential part of the city and where there are not any other churches. It is also close to the present business district and for some years at least will represent our downtown work. We are already planning our permanent building and feel assured that as soon as we can get to work in it that First Church will be what it has always been, the Missionary and Church organizing church of this whole district. Our people have been scattered, but we think that many of them will drift back and we are sure that the natural increase of our work will soon put us in our old position in our local work.

Frank S. Ford.

Pastor First Christian Church, Civilian Chairman, Second Section.

MAGAZINES OF THE MONTH

The July number of the *American Journal of Theology* contains among others, the following papers, "Changes in the Theology of American Presbyterianism," by Prof. William Adams Brown, D. D., Union Theological Seminary; "The Old Testament Theory of Atonement," by Prof. Henry Preserved Smith, D. D., Amherst; "Theological Presuppositions of Ritschl," by Rev. Wilfred Currier Kierstead, Ph. D., Rockford, Ill.; "The Church and Divorce," by Prof. James W. Richard, D. D., Theological Seminary of Gettysburg, Pa.; "The Catholic Cultus of the Virgin Mary," by Rev. Henry Adelbert Thompson, Cincinnati, O.; "The Scorn of the World," a poem in three books which is being interpreted by Prof. Samuel Macauley Jackson, the University of New York. The present number contains Book III. "Recent Theological Literature" receives the usual generous space, the present number being devoted especially to the psychology of religion, systematic theology, some recent appreciation of Semler, and Prof. Foster's "Finality of the Christian Religion."

In Old Bellaire. By Mary Dillon. The Century Co. New York. Pp. 363. \$1.50.

The scene of the story is laid in a quaint Pennsylvania college town just before and during the civil war.

The heroine is a "Yankee school ma'am," a young lady whose puritanical ideas have a great influence for good, even though they often seem prudish and are provoking to the college society young people. The old President and his wife are most charming people, and the story all through is most charming.

Franklin Mahoney has changed his field of labor from the Norwood Avenue Church, Toledo, to Niles, O.



"We must build a church or die."

537 Missions in America

would build at once if the Board of Church Extension could aid them with loans.

Every church of the Disciples in North America should be preparing now for the Annual Offering in September.

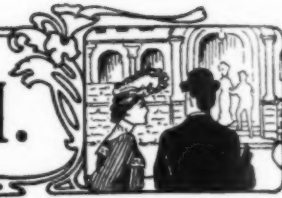
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Did you ever think of administering on your own estate by placing annuity money at 6%, in the Church Extension Fund? Your money builds churches while earning you an income.



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER
FALSE EXCUSES.

Lesson for August 6th: Luke 14:14-24.

This parable was given while they still sat at the table of the Pharisee of last week's lesson. It is very much like the parable of the marriage feast, but differs from it in some respects. The occasion, the hosts, the lessons emphasized, the place and the date are all different.

Excuses are the easiest things in the world to make. People who never made a success in any other field are past-masters in the art of making excuses. It will be noted that they made excuses—it does not say that they had them. A man is hard run when he cannot forge an excuse. "A poor excuse is better than none," is questionable doctrine.

The first excuse on record was made in Eden. "The woman thou gavest me." It is the first thing we read about man after the "fall." Instead of confessing his guilt, like a man, he began to seek some way to justify himself. And really Adam was charging it back on God. From that day, when Adam sought to blame another with his sin, men have been guilty of that same sin of charging their responsibility to another.

If a man gives one excuse, and is shown its folly, he proceeds forthwith to make another, and another. The preacher gives the invitation to the great supper of the Lamb, and men hunt around for excuses they may hide behind. They do not stop to think that these excuses will not stand the light of reason, of time, much less of eternity, and that in the great and final separation, their excuses will turn to ashes in their mouths.

What will happen if we take every man at his word and excuse him? In the lesson of the hour, we find that "not one of them that were bidden shall taste of my supper." They spurned the invitation, they turned their backs upon it, and then the invitation was withdrawn. They know that to accept this invitation they must give up their sins, and many of them must give up questionable business. God does not want any disloyal attendants at the marriage supper of the Lamb. It is often declared that intellectual difficulties are in the way of an acceptance of the gospel invitation, but if the truth were told we would learn that some darling sin is in the way. They are not willing to give up some pet sin, and they tell us that they "do not understand, and will not accept what is not understood."

The three excuses of the lesson are very interesting as types. The first one, "in a very polite way," says Mr. Moody, declared that he would like to attend the feast, but other matters required his attention. "A piece of ground." The excuse was manufactured to ease that man's conscience. Every preacher of righteousness in the country has met that excuse, many times, in his ministry of the Word. This man of the lesson may have been a fine man of real worth in his community. He was

probably without any of the greater sins, but he was also without a place in the Kingdom.

The second excuse was not a bit better than the first. It, too, was manufactured for the occasion. As if he had to prove oxen at supper time! The folly of this excuse shows on its face. The truth is that he did not want to attend the supper and did not have honesty enough to say so. And the third was like unto the first and second. We are not going to heaven in families. If the bride did not want to attend the supper, says a writer, she could have stayed at home. Yet every Sunday we hear the excuse that husband "was so tired," or "I just could not go to church and leave him at home," or some other excuse equally frivolous. And these excuses are like all other excuses. In the final day, those who make them will stand in the presence of the Judge and they will be speechless, for they will be judged "according to the truth in such cases," and not by any makeshift excuses.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD
DUTY, PRIVILEGE AND EXCUSES.

Topic August 5th: Luke 14:15-24.

"Blessed is he that shall eat bread in the kingdom of God." All will agree that the church is a good thing, that the "Kingdom of Heaven," as pictured in the New Testament, is desirable and ought to be. Yes, it's a good thing to belong to the church, the kingdom of God realized on earth would be a blessed thing for all. The most ungodly and unconcerned will admit all that, just as those who said "Blessed is he that shall eat bread in the kingdom of God," while refusing themselves to enter into the kingdom. And the same is true to-day.

Why? For the same reason: We are not willing to pay the price. Jesus understood that as shown by the illustration of the man who began to build and was not able to finish, and also by the story of the king going to make war against another king with twice his force of arms. By these illustrations the Master intends to teach us that being Christians is serious business. It is like building a house. Nothing calls out what is in men and women more clearly and closely than the process of building a home. It is the most serious undertaking of their lives, and the house is the great undertaking. The plan must be drawn, every thing must be talked over and over and over again! And the cost must be counted; at any rate the most of us must do some mighty close figuring to make ends meet. So in the Christian life. It is a great undertaking. It is a heart to heart matter. We need to lay this matter to our hearts. It is wise to count the cost, not that we may frame excuses for not undertaking and completing the house we are building or the Christian life we are undertaking, but that we may realize the largeness of the task and enter upon it with humility and determination, soberly, thoughtfully, with full purpose of heart, and with an intelligent idea of what it is to build a house and to build a character. So with going to war. Fighting is serious business. An honorable peace is better than inglorious defeat. To make peace does not mean to give up all as lost, but to put ourselves in position to fight a winning battle. There are some things that we as Christians better not undertake. Better not try to beat the devil at his own game. Get out of his way. That's wisdom. If we must fight, why fight; but we may at least choose our own ground. That is what the Master means. Count the cost. Do business in a business way. Fight a fair fight, or refuse to be drawn into battle until you have a fighting chance, and a show to win. That's good sense and good religion.

Filmsy Excuses.

Just think of the excuses offered for not coming to the great supper! The first said, "I have bought a piece of ground and must

needs go and see it; I pray thee have me excused." He sure was a fool for not seeing the land before he bought it. Perhaps he had but was so taken up with his farm that he had to go and see it every day—like some of the folks nowadays! Same old excuse!

And another said, "I have bought five yoke of oxen and go to prove them; I pray thee have me excused." Same old excuse—too busy. And the pitiful thing about it all is that men go right on doing the same thing, refusing the Lord's invitation for the piece of land or the yoke of oxen, or a thousand and one of the petty, though not unimportant things of life—things that could be looked after and the Lord's invitation not slighted or the Lord's work not neglected. And another said, "I have married a wife and therefore I cannot come!" Yet if ever a man needed to come to Christ it is when he has married a wife! Getting married is serious business. We need Christ in our hearts and in our homes. To refuse or to neglect him in early married life is almost certainly fatal.

The PRAYER MEETING

By SILAS JONES
THE FINE ART OF LIVING.

Topic August 8: 1 Pet. 3:10.

Four things a man must learn to do if he would keep his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry Van Dyke.

These four things belong to the life of enjoyment. There must be a determined effort to bring order into the mental world. The clear thinking that is in keeping with the dignity of the Christian faith is the reward of severe labor. The brutish man often seems to think clearly because he ignores all but a few elements of thought. It is only his ignorance that enables him to believe he sees things as they are. The enlightened man discovers confusion in every statement the brutish man makes. People of earnest purpose, who are ready to deny themselves for the principles they profess, frequently decide great questions without regard to all the facts. Their estimate of the policy of the President of the United States is dependent upon his action in the matter of the postmaster of their town. They would delay the union of churches for the evangelization of the world until all Christendom is ready to be governed by their provincial opinions. Now this sort of reasoning destroys the beauty and joy of life. The man who indulges in
(Continued on page 665.)

A Help in Sunday School Work

Revised Normal Lessons

By JESSE LYMAN HURLBUT

A revision of Outline Normal Lessons, gathered into a book. A general view of the most important subjects necessary to a knowledge of the Bible and of Sunday School work.

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With special reference to Sunday School Work.

JOHN ADAMS, M. A., B. Sc.

Practical suggestions on Sunday School Teaching, with notes. A valuable book to any teacher.

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At Eventide

MORAVIAN PRAYER.

Thou Light and Desire of all nations,
Watch over Thy messengers both by
land and sea;
Prosper the endeavors of all Thy serv-
ants to spread Thy gospel among
heathen nations;
Accompany the word of their testimony
concerning Thy atonement with
demonstration of the Spirit and
of power;
Bless our congregations gathered from
among the heathen;
Keep them as the apple of Thine
eye;
Have mercy on Thy covenant people,
the Jews;
Deliver them from their blindness;
And bring all nations to the saving
knowledge of Thee;
Let the seed of Israel praise the Lord;
Yea, let all the nations praise Him;
Give to Thy people open doors to preach
the gospel; set them to Thy praise
on earth.—Amen.

KNOWLEDGE AND LOVE.

Knowledge puffeth up, but love build-
eth up. I. Cor. 8:1. Knowledge inflates;
love builds. It is equally true of the in-
dividual and of society. A glance at the
manifestation of these two forces will
reveal this truth.

Individually. One may be an intellec-
tual giant. He may have all knowledge.
He may be a philosopher. But with all
this he may be a cold, formal, selfish
egotist. But he who loves God supremely,
and his neighbor as himself will
build his character in divinity and have
the strength of true greatness. Love,
not knowledge, is the making force of
character. The world needs the intel-
lectual philosopher, but the loving mar-
tyr much more. We cannot all be wise,
but we can be loving. Knowledge may
puff us up; but love will build us up in
the nurture and admonition of the Lord.

Commercially—Knowledge may mean
mere business inflation; but love is the
basis of prosperity. Knowledge says,
"Competition is the life of trade," love
says, "Co-operation is the basis of com-
mercial prosperity." Knowledge makes
shrewdness and cunning elements of
success; love proclaims the golden rule
as the economic ethics of the coming
civilization. Yes, knowledge is power
in commercial affairs; but love is a
far greater power.

Industrially—Knowledge makes the
capitalist austere, harsh, tyrannical and
cruel, and the laborer selfish, envious
and revengeful. But love will make
them brothers. Love will solve the
problem of capital and labor. Knowl-
edge talks of my rights and your duties;
love talks of your rights and my duties.

Socially—Knowledge may outline a
social philosophy for the settlement of
all social ills. It may assume the form
either of individualism or socialism.
But love alone will settle social ques-
tions. Love God and save yourself; love
your neighbor and save him. This is
the law of the gospel. No patent pro-
cess has been invented or discovered. A
plain old-fashioned love will do the
work, and that alone.

Politically—Knowledge makes the
politician shrewd, cunning and diplo-
matic, and reduces citizenship to a strug-
gle for civic honors. But love makes
men and women servants of the state,
whether in public or private life. Knowl-
edge may plan for a standing army, but
love will produce a million volunteers.

Religiously—Knowledge makes logical
theologians; but love makes Christians.
The one may be able to prove to the
community that he is right; the com-
munity knows the other is at least try-
ing to be right.

H. H. Peters.

Rossville, Ill.

FULNESS OF LIFE.

The religion of Christianity is too often
conceived as the condition of life in
which one is shut up by a certain system
of restrictions, making human life a
round of limited and monotonous tread.
Thousands who have respect for the
Church of the Living God, keep away
from its services and its influences. Espe-
cially is this true of the young, because
they consider its binding obligations
averse to the experiences of life they de-
sire to enjoy.

It is perfectly natural and correct to de-
sire as much of life as it is possible to
have, and the mistake of those who turn
from religion with a distaste for it, lies in
the misconception of what comprises the
fulness of life. Jesus Christ, the inimit-
able teacher, said: "I am come that they
might have life, and might have it more
abundantly." Life out of Christ is the
essence of uselessness, is bounded by a
very narrow and contracted horizon, and
at best is but a gloomy, fruitless and
hopeless condition. Life out of Christ
and life in Christ is the difference be-
tween existence and living.

There are principles of action, and
power of heart and soul, planted in our
being by the Almighty and which consti-
tute the loftiest and noblest functions of
our manhood, which nothing but the re-
ligion of Christianity can develop. There
are sources of strength, of hope and of
liberty which remain forever dried un-
til touched by the magic power of the
Christ-life.

We are justified in writing that the
fulness of life, the largeness of being
God intended for all to enjoy is alone
found in Christ Jesus our Lord. We ad-
mire perfect manhood. Such is never
found where Christ is unknown.

T. Henry Blenus.

Prayer.

We thank Thee, Lord, for the evening
hour which brings us cessation of toil
and rest. We think in this quiet hour
of all the care and labor of the day and
rest seemeth sweet. Do Thou help us
as good soldiers of Jesus Christ to en-
dure the hardness of the day that we
may gain for ourselves the peace and
joy of the rest at eventide in the gal-
leries of the King. Amen.

If you would be happy find something
to do.

CENTURION BANDS.

Chas. M. Fillmore.

The church at Carthage, Ohio, a suburb
of Cincinnati, in order to be in line for the
centennial celebration in 1909, is preparing
for an unusually vigorous campaign for the
fall and winter. This is one of the historic
churches of the brotherhood, having been
organized by Walter Scott in 1832, and hav-
ing under consideration plans for the cele-
bration of its diamond anniversary in June,
1907.

The plans for the coming fall and winter
campaign are being organized along ancient
Roman army lines. The primary purpose is
the enlistment of a "Centurion Band" of
one hundred new members of the Lord's
Army. Along with this, efforts will be
made to enroll a "Centurion Band" of one
hundred new pupils in the Bible school.
Then, in order to make these new members
an integral part of the present army of the
Lord, efforts will be put forth to enroll a
"Centurion Band" of one hundred new regu-
lar attendants at the Sunday morning serv-
ice; a "Centurion Band" of one hundred
new attendants at the Sunday evening serv-
ice; a "Centurion Band" of one hundred
new attendants at the midweek prayer
meeting. In addition to these, there will
be raised a special fund of \$100 in \$1 pledges
for general expenses, and \$100 in \$1 pledges
for the new building fund. For the accom-
plishment of this work there will be or-
ganized a "Centurion Band" of one hundred
"Whatsoevers"—men, women, boys and
girls who will pledge themselves to do what-
soever they can to make the campaign a
complete success.

To recapitulate, the plan contemplates:
"Centurion Bands," 100 Whatsoevers, 100
new recruits, 100 new Bible school scholars,
100 new Sunday morning attendants, 100
new Sunday evening attendants, 100 new
prayer meeting attendants, \$100 for current
expenses, \$100 for building fund.

All during, or before the last one hundred
days of the year, beginning September 23,
1906.

Some Means and Methods.

Organization: Commander-in-chief, the
pastor, and captains of every Centurion
Band. Subordinate officers under each one
of these captains. A company of scouts
composed of boys of Bible school. A com-
pany of Red Cross composed of girls of
Sunday school. The town to be platted and
districted, and certain persons chosen to
thoroughly work each district throughout
the campaign.

Plans of Campaign.

House to house canvass on September 2.
Sunday school rally with the aim of having
250 present September 23. A week's rally,
addresses by different preachers, September
24-28. Sunday morning rally of church,
September 30. Cottage prayer meetings,
October 1-5. Sunday night rally, October 7.
Prayer meeting rally, with 100 new attend-
ants, October 10. All-day services and be-
ginning of evangelistic meetings, October
21.

The use of an entire page in the local
paper for sixteen weeks during and just
preceding the campaign. See that this paper
is put into the hands of every family of the
entire community each week.

General motto for the campaign: "Attempt
great things for God; expect great things
from God." Special motto for the "What-
soevers":

"I am only one, but I am one;
I cannot do everything, but I can do some-
thing;
What I can do, I ought to do;
What I ought to do, with the help of God
I will do."

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corporation under the laws of the State of In-
diana." Money received on the Annuity Plan.

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checks, drafts, etc., payable to

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120 E. Market St., Indianapolis, Ind.

FROM THE FIELD

TELEGRAMS

Atchison, Kan., July 22.—51 added to-day. 220 to date. I have been here ten days. Best of helpers in Hilton, Smith and the Kendalls.—Chas. Reign Scoville. Lima, O., July 22.—Clarence Mitchell, our former minister, preached here and delivered Odd Fellows' memorial address. He just closed short meeting at Anglaize chapel, with 50 additions. He is universally loved here, his home city.—H. W. Pears, Elder.

CANADA

St. Thomas, Ont., July 16.—Two accessions yesterday, one by letter and one by statement.—James Egbert, pastor.

ILLINOIS

Pekin, July 19.—Three added by baptism this week, one Sunday evening and two at prayer meeting last night. All departments of the church are in good condition.—J. A. Barnett, Minister.

Sullivan, July 15.—Four confessions at morning service to-day. Union service at M. E. church to-night. All departments of church doing good work. Sunday school has trebled since first of year.—J. G. McNutt.

INDIANA

Brazil, July 19.—Six confessions and five otherwise not yet reported from the church here.—E. L. Day.

KANSAS

Lebanon, July 21.—Closed the Esbon tent meeting last Sunday. Begin here to-morrow night.—De Forest Austin.

MICHIGAN

Saginaw, July 14.—Three additions yesterday, one by statement, one by letter from another communion, and one confession. Every Lord's day we are permitted to hear the Lord's name confessed before men and to see His cause strengthened by constant addition to the church.—J. Murray Taylor.

Allenville, July 19.—One baptism at Lamonte and two at Otter Lake since last report. A new church was organized at Markey, with twenty-five members, twelve of whom were by baptism. A lot was donated and there is a good prospect for a church building soon. A building committee has been appointed and a Ladies' Aid Society organized, with sixteen members.—R. Bruce Brown.

MISSOURI

Memphis, July 4.—Closed my evangelistic campaign by organizing a church at Silver

CHAUTAUQUA LAKE, N. Y.,

and return, via the Nickel Plate Road, July 27th, at \$14.00 for the round-trip, from Chicago. Return limit August 28th. Chicago City Ticket Office, 107 Adams St. La Salle St. Station.—the only Depot in Chicago on the Elevated Loop.

15

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THE CHRISTIAN CENTURY CO.
358 Dearborn Street, CHICAGO

City, N. M., with twenty-one members. Had an ingathering of about 500 in nine months' work. My next meeting is at Dodge City, Kan., in September.—John T. Stevers; permanent address, La Junta, Colo.

Eldon, July 21.—Am assisting S. D. Dutcher of Omaha, Neb., in a meeting at this place. Two accessions at first service. This is Bro. Dutcher's old home. I sing at Logan, Kan., beginning Aug. 12.—Charles E. McVay, Singing Evangelist.

OHIO

Canton, July 19.—One baptism last Sunday at New Alexander and one at Brinkhaven, where I was visiting.—F. M. Cummings.

Cincinnati, July 16.—Eight added at Walnut Hills, three by confession and baptism, five by letter.—R. W. Abberley.

TEXAS

Commerce, July 16.—The work in the Southwest is moving on to victory. The field is white with harvest, but the laborers are few. There have been eighteen additions to the church of Commerce since the last report—five by baptism, thirteen by statement or letter. We are planning for a great meeting to begin the 15th of September, with Evangelist J. E. Parker of Illinois. The pastor is now conducting a series of meetings with the three mission points of the church. We have some fine opportunities for young preachers in this section of the great state of Texas. Young men who are willing to work and make some sacrifice are desired. Such would receive ample remuneration.—W. A. Wherry.

TABLE GROVE, ILL.

The Christian Church at Table Grove, Ill., has celebrated its 40th anniversary by rebuilding and enlarging its house of worship at a cost of about \$2,800.

As one of the pioneer churches in this part of the state much has been accomplished in the past forty years to spread the New Testament gospel and hundreds have been enrolled on its roster during this period.

The original estimate for improvement was for \$1,800, all of which was raised before work began. But as is often the case the needs of added improvement were apparent as the work progressed and in the judgment of the committee in charge it was decided to complete the building as it should be, which was done, causing a deficit of \$1,000 at the reopening of the church July 1st. In response to an appeal of Elder J. E. Parker of Galesburg, Ill., who was called to deliver the opening addresses, \$750 was soon raised, the balance of the debt being assumed by the church, which with pledges since taken will be paid by the close of our church year.

We rejoice in a modern building with an auditorium seating 325 people in circular oak pews, two Sunday school and Endeavor rooms, a modern baptistry, church painted, newly papered and heated with a new furnace and electric lighted. Our church is fully organized with Bible school, Junior and Senior C. E., Ladies' Aid Society and preaching full time by Elder E. J. Stanley. During the past year thirty have united to the church, eighteen by baptism and twelve by letter and statement. By January 1, 1907, over \$3,500 will have been raised for church purposes at this place. We begin a meeting November 1st and are still praying God for more of his blessings.

WILLIAM L. KIPSLEY.

BOSTON NOTES.

The annual exodus has come, and the people are getting away to the seashore. Many churches closed their evening meetings in May, and most will not attempt meetings before September. What a loss this is!

There are only two Disciples in Harvard Divinity School this summer—brothers L. I. Mercer of Hoopeston, Ill., and J. J. Castleberry, Union City, Tenn. This school can hardly become a popular one for Disciples, for more than one reason. It is too far from the center of our population, for one thing, and, for another, the theology is entirely too liberal.

One hundred and forty C. E. members from different parts of the country embarked on the "Romanic," of the White Star Line, for the International C. E. Convention in Switzerland. This was one of the finest companies ever leaving Boston, and a great crowd assembled at the dock to bid them Godspeed.

Brother Herbert Yeuell has begun his meeting in Manchester, N. H. It is too early to make any announcements as to success. The field is difficult, and in a sense a test for our cause in New England.

Brothers J. M. Horn and J. Serena are touring in England and Scotland this summer. They will begin their ministry in the West upon their return this fall. Brother Serena goes to Syracuse, N. Y., and brother Horn to a city in western Texas.

Brother John Kenyon has helped in our work here in New England by supplying the pulpits of the Main Street church, Worcester, and that of the Swampscott church. Brother Kenyon will remain in Harvard University another year.

Austin Perry Finley has been called to the pastorate of the Highland Street church, Worcester. It is expected that this will be a successful pastorate.

Charles Forster is preaching for the Brockton church this summer. It is hoped that this may be made permanent, and that he will become the regular pastor of the church.

Boston is planning for a great interdenominational evangelistic meeting in the fall under Gipsy Smith. The writer is one of the secretaries of the general committee having this meeting in charge.

Brother J. W. Robbins is in New England. He is hoping to locate here. He came from our church at Gardner, Me., but has been preaching in Illinois and Missouri for many years. Some church would do well to call him.

A. L. Ward.

THE KENTUCKY CENTENNIAL.

The Christian Bible schools of Kentucky and their friends propose to endow a new department of Bible School Pedagogy in the College of the Bible at Lexington, Ky., as their centennial enterprise. To do this it will be necessary for the sum of \$25,000 to be raised, which is to be added to the permanent endowment of the College of the Bible. The college proposes in return for this to employ a man who is to teach the work of the Sunday-school to every student who receives a diploma. In addition to this a special two years' course is to be arranged which teachers and superintendents in the

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UNUSUAL OPPORTUNITY FOR YOUNG LADIES

The White Sanatorium of Freeport, Ill., offers unusual and thorough course of practical training to young women wishing to become professional nurses. The Hospital and training school is under the management of the Disciples and furnishes them a private resident home. A vacancy for two applicants. Send applications to Nettie B. Jordan, Supt. Training School. Those desiring further reference can enquire of Rev. O. F. Jordan, Rockford, Ill., or of The Christian Century.

Bible schools may take and for the satisfactory completion of which a certificate will be issued by the college. This course will include sacred history as it is now taught, the public reading of the Scripture, vocal music and the art of teaching it in the Bible schools, and the new course on the organization, management and instruction of Bible schools. The college also proposes to furnish such additional courses as may be found necessary or expedient as the demand arises.

This matter has been under advisement for some time. A letter of inquiry was addressed to many prominent preachers, Bible school workers and educators in the state, to which replies have been received which exhibit almost perfect unanimity with regard to the proposed enterprise. We are glad to give a few of the many replies that have been received. Certainly this is a step forward which will be welcomed by all who are interested in the cause of Bible study and particularly by those engaged in the service of the Bible schools.

Covington.—The plan to have the ministerial students in Kentucky University educated in Sunday school pedagogy I think the best move that has been made along educational lines for years. This is surely greatly needed and it will be an epoch-making period in Sunday school work in Kentucky. I hope it can be successfully carried out along the lines you mention.—Geo. A. Miller.

Lexington.—Your circular in reference to a Sunday school chair in the College of the Bible contained the best news for Sunday school workers of Kentucky we have had for a long time. I am for it and I believe we can do it. In my opinion it will be the biggest thing in Sunday school work ever done in old Kentucky. It is a good time to push now.—J. W. Morrison.

Cynthiana.—I certainly heartily endorse the effort to establish a chair of Sunday school pedagogy. It seems to me that a thorough training in the Sunday school work is absolutely necessary to all of our preachers in this day and time.—W. T. Lafferty.

Louisville.—I am much pleased with the idea of endowing a chair of Sunday school pedagogy in the College of the Bible, and I do not think that the Sunday schools of Kentucky could undertake a better centennial enterprise than that of endowing such a chair.—J. B. Briney.

Louisville.—I think the endowment of a new chair of Sunday school pedagogy in the College of the Bible highly desirable as a centennial enterprise. In order to its success there must be kindled a flaming Sunday school interest throughout the state. It would be a great matter if Kentucky should be able to point to this one thing as having been actually done as a lasting monument in commemoration of our centenary as a religious body.—E. L. Powell.

Frankfort.—I see no reason why your idea could not be carried out. Surely such work is greatly needed. I am not sufficiently acquainted with the schools in the state to predict just what support you will receive should you undertake some such scheme. The church at Frankfort would help, I am sure, as it is ready on all good work.—C. R. Hudson.

Paducah.—The endowment of a chair of Sunday school pedagogy in the College of the Bible would be of great benefit to our cause, not only in Kentucky, but throughout the brotherhood. In my opinion no supplemental training would be quite so beneficial to the young preachers and the churches to be served by graduates from the College of the Bible.—W. H. Pinkerton.

Helena Station.—You are to be congratulated on the important decision of the board in regard to the centennial enterprise. Having just read of the arrangements made by

the Southern Baptists to establish a chair of Sunday school pedagogy in the Louisville Seminary, also the vote of the general conference of the Methodist Church to establish such a chair in Vanderbilt University, I rejoice that our leaders too are abreast of the times. This will certainly be a worthy memorial from which lasting benefit will be derived, and I hope that this great aim will be realized.—Mary A. Finch.

Lexington.—The plan of the Bible School Association for founding a chair of Sunday school pedagogy in the College of the Bible in Lexington is a most excellent one. Let me say Godspeed to you the undertaking. We have already the best equipped Bible college in the brotherhood, in my judgment, both in money and men, and every year is adding to its strength. If you should put an up-to-date Sunday school man in its faculty, there would be few Bible colleges or seminaries in the country equal to it in its instruction in the English Bible. Anything that the university can do to forward this good plan of yours, we shall be most happy to undertake.—Burris A. Jenkins.

Owensboro.—By all means we should have a chair of Sunday school pedagogy in the College of the Bible at Lexington. The preacher who is not trained to manage and move the Sunday school now is indeed poorly equipped. He should study the Bible with reference to this department of his work just as well as with a view to preaching the Gospel from the pulpit. Truly, "Every man converted is a monument to somebody's neglect," and the preachers should see to it that the children are brought to Christ through the Sunday school. To thoroughly equip the preacher for this department of activity, which I believe is the strong right arm of the church, such a chair as you suggest will be invaluable. Let us have such a chair in the College of the Bible at an early date.—R. H. Crossfield.

Hopkinsville.—The idea is a good one and I think our Sunday school will co-operate.—Geo. C. Long.

Paris.—I wish the thing you propose might be done and believe it can be done. Beyond any question such a chair in the College of the Bible could be made immensely helpful to the cause of our Lord. Preachers need this training. They will be far more useful with it. I am with you in the matter and will help.—Carey S. Morgan.

Maysville.—I am delighted at such a good move as our executive committee has planned. Surely we need such teaching. I am glad some specific work shall be done and Kentucky needs to lead in this movement. Count on me for help. The Christian Sunday schools in Kentucky will raise \$25,000 for this chair. May God add his blessing.—J. T. Kackley, President State Convention.

Louisville, Ky. Robt. M. Hopkins.

SCHOOL OF EVANGELISM AT AT BETHANY PARK.

The standing committee on evangelism will hold another School of Evangelism at Bethany Park, Indiana, from July 30th to August 3rd. The principal speakers will be Charles S. Medbury, Marion Stevenson, Charles Reign Scoville and Wm. J. Wright. At least two sessions per day will be held throughout the week, and on some occasions three. Among important themes, the following will be discussed: The Personal Element in Evangelism, The Teaching Element in Evangelism, The Spirit of Evangelism, Constant Evangelism, The Evangelist, The Evangelistic Sermon, The New Evangelism, The Evangelist for the Twentieth Century, Prayer in Evangelism.

There will be conferences on many subjects, and a question box open daily.

It is expected that many of our prominent evangelists will be present and partake in the proceedings. Those who were present last year will not soon forget the great uplift which they received, and certainly

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ATLANTA, GA., LETTER.

The Georgia State Board of Missions has arranged for twelve missionary protracted meetings. One has already been held by the secretary at Monroe, Ga. Monroe has a good nucleus and a strong country membership to draw from and therefore ought to grow into a good church in a few years. D. A. Brindle, the pastor, is a man of experience and seems to be very popular in the town. He has put the church on its feet financially and it is hoped that he will do a great work there.

A. B. Wade of Fitzgerald has just closed a good meeting at Rockingham, where we had no church. He organized a church of about 35 members and left the work in good shape for growth. Reports say that Brother Wade did some fine preaching and proved himself a workman that needeth not to be ashamed. He begins a meeting at Buford under the State Board next Sunday.

A. R. Miller has, after earnest solicitation, decided to remain at Savannah. Let us have longer pastors.

Henry J. Linger, who is temporary evangelist in the Western district, has just closed a good meeting at Tallapoosa. There were several additions and a C. E., Ladies' Aid, and prayer meeting were organized. He is doing good work.

The next state convention of Georgia will be held at Valdosta November 19-22. The program has already been drafted.

The new meeting house of the First Church, Atlanta, is going up rapidly. It is going to be a beautiful structure and well appointed for modern church work. It will be one of the most complete and commodious church buildings in the city and will be a great factor in our work here. Its erection will be worth ten years past advertising in making us known here. Brother Pendleton reports four additions last Lord's day.

The Howell Station church under the leadership of George W. Mullins, is doing a fine work. There has been a number of additions this year and many other evidences of progress.

The West End Church is doing very well. Many of the members are away for the summer but the work goes on. Several additions recently. The last two Sunday night meetings have been conducted by the Business Men's Gospel Union and we are well pleased with the results. There were three confessions of faith and one reconsecration and the whole church was helped. We expect to pay off our debt August 1st and have a mortgage burning afterward.

July 30th the writer will leave to attend the Piedmont Assembly, to visit Mrs. Smith and Miss Virginia and spend a few weeks at his home and among friends of the state of Virginia.

BERNARD P. SMITH,
Cor. Sec'y G. C. M. S.

REMARKABLE REUNION OF A DISCIPLE FAMILY.

The ten children of Caleb Davidson and wife of Eureka have just held a remarkable family reunion. The entire family of ten are alive and well and the youngest of them is past sixty-two years of age, the oldest being in her eighty-sixth year. Wm. Davidson and Mrs. Dr. Crawford of Eureka arranged the reunion and the whole family, with children and grandchildren to the number of sixty have spent the week together in a joyous round of good cheer and affectionate companionship. The Fourth of July was spent on the old farm where all grew into manhood and womanhood and a large concourse of old friends and neighbors gathered to do them honor. Every one of this remarkable family are members of the Church of Christ. The youngest of the brothers has not been active in the church for forty years, but asked for reinstatement at the close of the service of last Lord's day morning. He was the president of the Missouri senate when the "house cleaning" was on in that state and was there rewarded for years of labor toward that end. Mrs. Crawford, who is president of the Illinois Educational Society, and whose husband is the chairman of the board of trustees of Eureka College, made

her home the scene of a great reception for the friends and Prof. Radford, a lifelong and intimate friend of them all, preached the sermon on Sunday.

J. M. Lowe, of Galesburg, Ill., has recovered from eight weeks of suffering from typhoid fever. August 5 he will begin his next meeting at Blue Rapids, Kan.

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 Elmore, R. E.—Portsmouth, Va., to Roanoke, Va. (Pastor.)
 Maxwell, Geo. W.—Des Moines, Ia., to Ute, Ia. (Pastor.)
 Moore, A. B.—Alliance, Ohio, to 335 South Main street, Ashtabula, O. (Pastor.)
 Moore, D. W.—Springfield, Mo., to 711 Summit street, Pueblo, Colo. Pastor Central Church.
 Moore, H. H.—Greenville, N. C., to Vanceburg, Ky. (Pastor.)
 Robertson, A. E.—Lexington, Ky., to Ewing, Va. (Pastor.)
 Schultz, Ferd F.—Elwood City, Pa., to Box 336, Beallsville, O. Pastor for Beallsville and Belmont Ridge.
 Van Zant, G. R.—Norwood, Ohio, to R. F. D. 5, Bangor, Mich. (Not preaching; will enter college.)
 Ware, Chas. C.—Lexington, Ky., to Lebanon, Ky.
 Wolfe, Leslie—Des Moines, Ia., to Zearing, Ia.
 Hill, Sherman, from Paola, Kan., to 3309 St. John's avenue, Kansas City, Mo.
 Grissom, J. F., from Mulkeytown, Ill., to Elvins, Mo.
 Van Voorhis, W. D., from Toledo, O., to R. F. D. No. 1, Martinsburg, O.
 Mayfield, Wm. M., from Lansing, Kan., to Dighton, Kan. (pastor).
 Schell, R. A., from Hebron to Hastings, Neb.

THE PRAYER MEETING.

(Continued from page 660.)

it is so busy trying to set the world right that he has no time to enjoy the ennobling thoughts of other men. He puts the little things where the great ones should be and is troubled beyond measure by the general indifference to his hobbies.

There is no beauty in the life of hate. The ugliest things of the material world but faintly suggest the character in which hate is central. And as for misery, who has so full a measure of it as the man who hates his neighbor? He cannot have a moment of peace, for the neighbor is either successful or has the promise of success or there is a remote possibility that he will be successful. The hater of his fellow-men has a dreary prospect. Look where he may, there is something to depress him. On the other hand, the lover of mankind sees on every hand that which delights him. His very sorrows are touched with joy, for they are not private grievances, but the common lot, from which he finds relief by communing with the great souls of all the ages, and with God the Source of life. He takes courage when he sees the happy homes of his neighbors, and their children growing in wisdom and grace. The good that comes to another is his good and he can rejoice in it.

A keen critic of the nineteenth century said that men were more anxious to have the means of rapid communication of thought than they were to have thoughts to communicate. They boasted of the telegraph and the telephone, and they sometimes forgot that these inventions were useful only to men that had something to say. In our conduct we may forget the truth of this criticism. We perfect the machinery of social intercourse and overlook the fact that it takes men and women to make a real society. Where honest motives govern us it is worth while for us to meet one another. The best we can give to others is ourselves. The proprieties are merely conveniences to assist us in giving our best thought and feeling to the world. The quality of the life is, then, of vastly more im-

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portance than conventional rules. If we have wisdom and love in abundance, we shall not be at a loss to know how to give them forth.

"To trust in God and heaven securely." This is the privilege of him who does the other three things. When we have striven to the limit of our ability to know the world in which we live and to work righteousness, we may leave the results to God. Peace will then be ours, and the joy that comes from the assurance that no effort we put forth will be in vain.

FACTS AND IDEALS.

(Continued from page 653.)

cause he is ignorant of the "facts,"—such a pastor may in sharing the ideals and struggles of his people, actually be in contact with a larger number of the "facts" of human experience than is the discoverer of the "missing link." How utterly insignificant is the "fact" of man's historical descent from the brute creation a few million years ago in comparison with the "fact" you and I and our toiling brothers and sisters in this great city are living day by day in the grip of ideals, and that we all really value the things of this world just in proportion as they promote those ideals! —From an address by Professor G. H. Smith of the University of Chicago, Reported by Unity.

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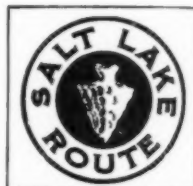
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KENTUCKY NEWS NOTES.

On July 9th there was organized in the First Christian Church in Louisville the Louisville Christian Bible School Association. It is composed of the representatives of the various Christian churches in and about the city and its object is to establish new schools in such places as the executive committee may determine. The following officers were elected: T. S. Tinsley, president; E. L. Williams, vice president; G. E. Fisher, secretary, and T. E. Basham, treasurer.

A conference for the Bible school workers of South Kentucky will be held at Mayfield August 1st, 2d and 3d. The faculty is composed of R. M. Hopkins, E. A. Fox, R. H. Crossfield, H. Smith, G. H. C. Stoney, S. F. Fowler and other prominent Bible school workers. There will be five hours every day devoted to the discussion of Bible study, child study, methods of teaching, methods of management and the work of the pastor. This conference promises to be one of unusual interest to Bible school workers. Cheap railroad rates have been secured and the Mayfield church extends hospitality to all who attend. The names are requested to be sent at once to R. L. Clark, Mayfield, Ky.

The state convention for all departments of church work will be held in the First Christian Church September 24-27. A most interesting program is announced and a large attendance is expected. All delegates will be provided with lodging and breakfast by the churches of the city. Let us plan now to make this state convention the greatest in the history of state work.

Louisville, Ky. R. M. Hopkins.

IN MEMORIAM. M'PHERSON.

Herman E., son of Mr. and Mrs. Taylor McPherson, was born near Modesto, Ill., March 20, 1878. He became a Christian at the age of 17 years and was a young man of fine character and influence. He became a soldier in the late Spanish war and served in the P. I. He was a soldier in the Boxer uprising, in the battle of Tsing Tsing, went to Peking with the Powers and stayed as a Legion Guard. Later he joined the navy and was master-at-arms on the Baltimore when he died Dec. 25, 1905. He leaves mother, sister and three brothers. He was nephew of Lowell C. McPherson of Havana, Cuba. Funeral services at Modesto when the body reached home July 2, 1906, by J. G. Waggoner.

The church at McKinney, Tex., will begin a meeting first Lord's day in September. George L. Bush, the minister, will do the preaching and Charles E. McVay will have charge of the music.

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